

## Revival At Home

By Norman Jameson  
NEW ALBANY, Ind. (BP) — On Aug. 27 Graceland Avenue Baptist Church started week 15 of a four-day revival meeting. No end is in sight.

When revivalist Jim Hylton, pastor of Lake Country Baptist Church in Fort Worth, Texas, approached the end of a revival week that began May 18, Graceland asked him to continue another week because the response had been so good.

There was no overflowing attendance. There were no great numbers making professions of faith or other public decisions, although 259 such decisions did occur in the first 14 weeks.

But there was an outpouring of the spirit of God that defied explanation, say church staff members and others involved with the meeting. They speak of deliverance and healing, salvation and a spirit unprecedented in their experience.

"It's a once in a lifetime experience for me," said Hylton who has become something of a revivalist since 1966 when his church in West Plains, Mo., had a dramatic revival. His

# Church Stretches Four Days

wife's astigmatism was healed then, he said, adding he has never publicly invited people to seek healing until the Graceland meeting.

People have come to the meeting from all over the country, as far as California and South Carolina. Many have claimed healing. Fred Hubbs, pastor of Arlington Baptist Church in Jacksonville, Fla., came and says he was healed of constant, excruciating pain that had haunted him for two years.

Hubbs, who suffers from neuropathy and cardiovascular disease affecting the joints and their connecting tissues, says he could hardly walk. He took 100 pain pills a week and wore an electric probe on his back to divert the pain signals from his legs before his brain could register them.

In the pastor's study following services June 19, Hylton and Graceland pastor Elvis Marcum, both friends of Hubbs, and others, laid hands on Hubbs, and prayed for his healing. Since that time he says he has had no pain. He has resumed normal activities and golfed 18 holes on July 4.

"I can't explain it. God just took it (the pain) away," said Hubbs, a former executive director of the Baptist State

Convention of Michigan. Aware that such testimonies of healing are rare in Southern Baptist experience and are often met with skepticism, Hubbs said, "For us to think that God doesn't do it, I don't know, we're strange."

Hubbs and others who have attended the meetings, including Gene Medaris, editor of the Indiana Baptist newspaper, have been impressed at the low-key approach of the principals. There is no "fanfare or hocus pocus" as Hubbs said.

Hylton said he is just "ministering the Word" and preaching Jesus and that this is an example of real revival which is "the Lord himself simply being himself."

"Our churches are in such a state spiritually that the Lord has to purge and cleanse and clarify and that's what he's doing here," Hylton said. Though the public decisions made at the church have not been massive, he said that for weeks, 20 to 50 people each day were accepting Jesus as savior in their homes during visits from church members. Another 300 to 400 young people became Christians during the church's summer camp program.

The meetings are conducted Wednesday through Sun-

day. Hylton returns to Lake Country for Sunday service and pastor Marcum preaches at Graceland. Hylton said it doesn't matter who the preacher is because the revival is not centered on any personality. The revival continued during a two-week absence when Hylton went to Korea to help conduct a crusade.

Marcum himself testifies to an incident of divine healing. In March 1979 he nearly died from a massive coronary. In August, doctors told him he could qualify for 100 percent disability because three-fourths of his heart was damaged. During a personal retreat, Marcum felt the Lord telling him he could be healed. In December, Marcum's doctor said he could no longer clinically prove that Marcum had even had a heart attack.

Dean Scott, an associate pastor at Graceland, said the revival is "just like what you read about in the book of Acts and in the life of Jesus."

The meeting is scheduled to go through 18 weeks but may continue. "This type of thing may be the beginning of a revival that will spread through Indiana and the midwest," said Hubbs. "I hope so, it's needed."

## Revival Abroad Korea Decisions Said 1 Million

By Dan Martin  
SEOUL, Korea (BP) — "I have never seen anything quite like it," G. William Schweer said after participating in an evangelism crusade here Aug. 12-15.

"I came away convinced God is doing something unusual in Korea," said Schweer, professor of evangelism at Golden Gate Baptist Theological Seminary. "It seemed like the Great Awakenings of 1740 and 1800. What is happening in Korea is what many of us have been praying will happen in our own country; a great turning toward God."

Schweer, a former Southern Baptist missionary to Indonesia, was one of 11 Southern Baptists who participated in the crusade, partially sponsored by Campus Crusade for Christ, International.

"The crusade was the culmination of a joint venture of more than 90 percent of the Protestant churches of South Korea," said John Jones, director of communication for the San Bernardino, Calif.-based Campus Crusade.

Organizers estimated 10,000 of the nation's evangelical churches joined to sponsor the event, billed as the 1980 World Evangelization Crusade/Here's Life Korea.

"The crusades were only one part of the overall effort," said Jones, an on-the-spot observer. "The whole effort covered three years. This summer, Korean Christians were trained to share their faith, and a series of Here's Life city campaigns were held."

Southern Baptists were invited to participate by Joon Gon Kim, who headed both the crusade and the Campus Crusade effort. He made the request through Dan Moon, language missions consultant with the Southern Baptist Brotherhood Commission.

The invitation reportedly was issued after a Presbyterian missionary told crusade organizers Southern Baptist theology more nearly represents the Korean position than that of any other denominational group.

Among the Southern Baptists who participated were James H. Smith, of Memphis, Tenn., executive director of the Brotherhood Commission; James Irwin of Colorado Springs, Colo., a former Apollo astronaut; John Wright, pastor of First Baptist Church, Little Rock, Ark.;

Charles Chaney, of Springfield, director of extension for Illinois Southern Baptists; James Hylton, pastor of Lake Country Baptist Church, Fort Worth, Texas; Leonard Sanderson, Alexandria, director of evangelism for

the Louisiana Baptist Convention; missionary Don Cleo Jones of Seoul, a member of the Korea Baptist Mission;

G. William Schweer, professor of evangelism, and Samuel Tong, professor of Old Testament, both of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., and Ralph Neighbour, pastor of West Memorial Baptist Church, Houston, Texas.

According to officials of the crusade, an aggregate of seven million persons participated in the four-day crusade, including a high attendance night of 2.7 million.

"Crowd estimates are always tricky," said the crusade's Jones. "I do not know if they are entirely accurate, but there were more people there than I have ever seen before in my life."

Jones, a former Tennessee newspaperman serving as a volunteer for the crusade, said a special committee was charged with estimating the size of the crowds.

The committee used two methods for estimating the number of people attending the rally at Yoida Plaza, a former airfield, which is 9/10 of a mile long and 4/10 of a mile wide. The first was a system of grid lines, and the second "judgment and experience" on how many people had attended previous meetings at the site.

"The leaders took the most conservative of the official estimates. There is no way for a mass crowd of this size to be precisely estimated, but I know there were people from horizon to horizon, more people than I've ever seen," Jones added.

Schweer noted he "tends to be skeptical" of the estimates but added he had never seen such crowds of similar size before.

Officials also estimated one million persons made spiritual decisions of some kind during the crusade. Since persons indicating a wish to make decisions were asked to stand, the exact breakdown of what the decisions were was not known, but leaders said they probably were a combination of first-time professions of faith, responses by persons who were not sure of their salvation, decisions to live better lives, surrender to missions and desire to support the ongoing work of the church.

Hylton also questioned the accuracy of the estimates and added: "Decisions might have been 700,000 to a million. I tend to discount numbers estimates. But, even if it was half the estimate, it is still an incredible response to the preaching of the gospel."

## Mother/Daughter Weekend Features Missionaries

Mississippi Woman's Missionary Union hosts the fall Mother/Daughter Weekend, Sept. 26-27 at Camp Garaywa in Clinton. The retreat is for mothers and their daughters in grades 1-6.

The theme "Tell the Good News" will be highlighted through missionary speakers from Paraguay, Nigeria, and Mexico. Acteens from Hecks Retreat Baptist Church will assist with other activities.

The missionaries are Mrs. Steven P. Hicks, Mexico; Mrs. Ronnie H. Ballard, Paraguay; and Mrs. John W. McFadden, Jr., Nigeria.

Registration begins at 4 p.m. Friday, with supper served at 6. Cost is \$12 per person and includes room, food and insurance.

Campers should bring sheets, light blanket, towels, wash cloth, soap, toothbrush, and other personal items, sport clothes, and Bible.

Registration information is available from church WMU directors or from the WMU office in Jackson at Box 530, Jackson, Miss., 39205, phone 354-3704.

Registration deadline is Sept. 22.

McFadden

Hicks

Ballard

McFadden

Hicks

Ballard

McFadden

Hicks

Ballard

# The Baptist Record

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## Parks Meets, Commends Zimbabwe Leader Mugabe

By Stan Hasty  
WASHINGTON (BP) — Among the many tributes paid Zimbabwe Prime Minister Robert G. Mugabe during his

recent two-day visit to the United States was a word of commendation and thanks from Southern Baptist leader R. Keith Parks for the con-

tinued presence of Southern Baptist missionaries in the newly independent African nation.

Parks, president of the Foreign Mission Board, accepted a White House invitation to appear at a formal ceremony and reception honoring the 56-year-old Mugabe in order to thank him for "the continuing opportunity to serve the people of Zimbabwe."

"I appreciate his emphasis on re-

conciliation, peace and democracy and the desire of the leaders of Zimbabwe to move ahead in a constructive way," Parks said. Mugabe's Revolutionary forces ousted the white apartheid government of former Prime Minister Ian Smith.

Parks also presented Mugabe a letter welcoming him to the United States, expressing gratitude for the

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Keith Parks, president of the Southern Baptist Foreign Mission Board, reaches into his pocket to present a letter to Robert G. Mugabe, prime minister of Zimbabwe, thanking him for the continuing opportunity to serve the people of Zimbabwe. The two met during a reception given in the Blue Room of the White House by President Jimmy Carter in honor of Mugabe, who took the top post in Zimbabwe's new majority government last April. Southern Baptists have 47 missionaries serving in the country. (BP) photo by Don Rutledge.

## State Missions Provides For R.A. Camp Program

By Dan West, Manager  
Central Hills Baptist Retreat  
Central Hills Baptist Retreat has just completed its second season of Royal Ambassador summer camp. Central Hills, owned by the Mississippi Baptist Convention, is located in Atlanta County.

It is just six miles northwest of Kosciusko in the Springdale Community just off Highway 19. At the present time R. A. camp is the only programed activity provided for at Central Hills.

The R. A. camping program activities are provided for through the Brotherhood department's budget. This allocation provides for the program director, counselors, activity instructors at staff assistants. However, the success and effectiveness of that program are greatly affected by the facility where it is conducted. Through the Margaret Lackey State Mission Offering Mississippi Baptists are providing a great Royal Ambassador camp facility.

The State Mission Offering provides the operating budget for Central Hills. This budget provides for the opera-

tional costs of the property, part-time employees, the manager's summer student staffers who work during the camp season and the camp manager.

The ministry of Central Hills is best seen in the lives of boys who come to R.

(Continued on page 3)

## Garaywa Offers Contact Point Between Girls And Missions

By Fran Pickett  
Manager, Camp Garaywa

In 1941 the women of our state prayed for a permanent campsite to meet the needs of the young people of our state, the Lord listened to their petitions and said yes. From that time forward He has continued to answer the prayer request on behalf of Camp Garaywa.

What was the purpose of Camp Garaywa then? What is it today? Why has Garaywa continued to grow when some other camps across the nation have failed?

In the beginning summer youth camps were held throughout the state at college campuses, YMCA camps, state parks, and elsewhere. Through these difficult and trying times God was planting the seeds in the hearts of our Baptist people for the need for a permanent campsite in which our young people could see, touch, and hear about MISSIONS.

The people prayed and the Lord listened. In 1941 a thousand dollars was given from the State Mission Offering toward a permanent campsite. The people continued to respond through the state mission offering and gave \$58,295.00 over a six-year period.

On April 1, 1947, Camp Garaywa, owned and operated by the Woman's Missionary Union, was dedicated to the glory of God during the state WMU Convention.

Jesus' purpose in coming to this world, and our purpose as His disciples, is to seek and to save that which is

lost. God so loved . . . Whosoever believeth . . . ye shall be my witnesses . . . love your neighbor as yourself. This is what missions is all about — this is why Garaywa exists, for the motto is "The mission of Camp Garaywa is missions."

This motto is carried out through its summer camping program over an eight week period. The campers have an opportunity to leave the concrete-paved world and enjoy God's outdoors.

It is part of the purpose of summer camp that each girl will come to a greater understanding of her relationship with the Lord.

Through mission study each day the girls learn what Southern Baptists have to say about sharing the gospel of

Christ and how it is done through our denomination.

Through personal contacts with the home and foreign missionaries each week the girls learn first hand about mission work, what missionaries do, feel, think, how God works in their lives and through their lives to carry the Good News of salvation to others.

The motto of missions is carried out in other WMU meetings held at Garaywa throughout the year for Baptist women, Baptist young women, Acteens, and GA's. The purpose of each activity is built on a base of mission knowledge, study, involvement, support, and action.

Through each of the activities the

(Continued on page 3)

ALLOCATIONS	
MARGARET LACKEY STATE	
MISSION OFFERING	
1980	
Garaywa Operation	\$60,000
Garaywa Improvements	20,000
New Missions	110,000
Pastoral Aid	9,000
Church Building Aid	11,000
Disaster Task Force	35,000
Central Hills Baptist Retreat	60,000
Parchman Ministry	20,000
	\$325,000



# Home Board Approves Personnel; Appoints 48 To Missions Service

ATLANTA (BP) — Directors of the Southern Baptist Home Mission Board approved five personnel moves and appointed 48 persons to mission service during their summer meeting. Two couples have Mississippi ties.

George W. Braswell Jr., professor of missions and world religions at Southeastern Baptist Theological Seminary in Wake Forest, N. C., was named sabbatical consultant for Baptist-Muslim relations.

A former missionary to Iran, Braswell will spend the next year collecting data, teaching, writing, attending meetings and working on projects which will increase Baptists' understanding of the Muslim world.

"Braswell's work will be important because of the increased interest Americans and Southern Baptists have shown in the Muslim world in recent months," said Glenn Igleheart, director of the Home Mission Board interfaith witness department.

Braswell is a graduate of Wake Forest University, Yale University Divinity School, the University of North Carolina and Southeastern Baptist Theological Seminary.

While in Iran, he was associate director of Armaghani Institute in Tehran and professor at the University of Tehran and Damavand College in Tehran.

Wayne M. Grinstead of Atlanta, formerly a producer in the board's audiovisuals department, was promoted to staff level and named director of audiovisual production services.

David D. Benham of Atlanta, formerly associate director of the board's church extension division, was named associate director and administrative assistant of the division.

Thomas F. Thrallkill of Atlanta, formerly assistant director of the board's church loans division, was named associate director of the division.

Joseph A. Gatlin of Atlanta, formerly director of purchasing services, was named director of purchasing and building services. His job responsibilities have not changed, but the title shift was made to reflect his present responsibilities.

Persons approved for missions were four missionaries, 10 missionary as-

sociates, four mission pastor interns and 30 persons who will receive church or language pastoral assistance.

Named missionaries were Charles and Daisy Joyner of Lacey, Wash., and Santos and Josie Martinez of Beeville, Texas.

Appointed missionary associates were Wayland and Ida Boyd of Eunice, N. M.; Noe and Carmen Ortiz of Kingsville, Texas; Boyd and Ruby Rayburn of Moore, Okla.; Cecil and Gail Wetherholt of Beckley, W. Va.; and Ernesto and Virginia Yhanes of Hialeah, Fla.

The Joyners will remain in Lacey, where he will be a church starter. He has been a pastor of churches in Tennessee, Louisiana and Washington and has been a church starter in Seattle, Wash., since 1976. He is a graduate of Union University and New Orleans Baptist Theological Seminary.

The Martinez couple will move to Trinidad, Colo., where he will be a catalytic language missionary. He has been a pastor and minister of education for churches in Texas and has been a Home Mission Board missionary associate in language work. He is a graduate of the University of Corpus Christi and Southwestern Seminary.

The Boyds will remain in New Mexico, where he will be director of missions for Southeastern New Mexico Baptist Association. He is a graduate of Hardin-Simmons University and has been pastor of churches in Texas and New Mexico.

The Ortiz couple will move to Beeville, Texas, where he will be a catalytic language missionary to the Hispanics in the Blanco Bend Baptist Association. He has been pastor and Home Mission Board missionary associate in language work in Texas. He is a graduate of Rio Grande Bible Institute and Texas A & I University.

The Rayburns will serve in Norman, Okla., where he will be a church planter. A graduate of Oklahoma Baptist University and Southwestern Seminary, he has been pastor of churches in Oklahoma.

The Wetherholts will remain in Beckley, where he will be a church starter. He has been a pastor of churches in Texas and West Virginia and is a graduate of Southwestern

Seminary.

The Yhanes couple will move to Miami, Fla., where he will be a language pastoral missionary at Southern Miami Heights Baptist Church. He has been a pastor in Cuba and was imprisoned there from 1965 to 1968 because of his Christian faith. He is a graduate of Seminario Teologico Bautista.

Named mission pastor interns were Bill and Becky Read of Durango, Colo., and James Darrell and Carol Suzanne Rivers of Cascilla, Miss.

Approved to receive church pastoral assistance were William Barclay Jr. and Beverly Barclay of Summit, Ill.; Bob and Oakie Lea Blevins of Reynoldsburg, Ohio; Keith and Joann Oliver of Memphis, Tenn.; John and Anne Greenway of Sheboygan Falls, Wis.; Ken and Donna Beth Jones of Sarasota, Fla.; Terrence and Deborah Ruth New of Blanchester, Ohio; Roger Dean and Sara Stacy of Crystal Springs, Miss.

Granted language pastoral assistance were Ramon and Ildelisa Aleman of Guymon, Okla.; Simon Sukkul and Esther Cho of Fresno, Calif.; Bernardino and Raquel Hernandez of Dexter, N. M.; Lilpre Eduardo and Milca Hernandez of Hialeah, Fla.; Daniel Jai-Kyu and Jung Sook Lee of Canoga Park, Calif.; May Van and Khanh Tuyet Nguyen of Oklahoma City, Okla.; Van Van and Hong Thi Nguyen of Orlando, Fla.; and An Minh and Nan Thi Phan of Fayetteville, N. C.

In other measures, directors approved a resolution which moved the board's office of Mission Service Corps coordination from the services section to the missions section and attached to the office of the director of that section.

"This move places Mission Service Corps in a direct relation to the part of the Home Mission Board which has the largest involvement with the program — the missions section," said Missions Section Director Gerald Palmer.

"The move will not decrease the involvement of Mission Service Corps with other sections of the board. MSC will continue to have a major involvement in the area of evangelism," he added.

Directors also approved a resolution which changed the name of the department of cooperative ministries with National Baptists to the black church relations department.

## Carey Looks Toward 75th Anniversary

Competition between public and private colleges in Mississippi is a necessity for the continued health of higher education in the state, a panel of four representatives of Mississippi's public system of colleges and universities told faculty and staff of William Carey College during a conference for Carey employees.

The conference, held on the Baptist college's parent campus in Hattiesburg, was a preliminary event to the college's 75th anniversary celebration in 1981. The college also has campuses in Gulfport and New Orleans.

During the conference two panels addressed themselves to William Carey College's position as a private, Christian institution of higher learning. Helping to relate the college to public institutions were Tad Thrash, executive secretary of the Board of Trustees of State Institutions of Higher Learning; Mrs. Miriam Simmons, chairman of that same board; Aubrey Lucas, president of the University of Southern Mississippi; and J. J. Hayden, president of Mississippi Gulf Coast Junior College.

The second panel — including Earl Kelly, executive secretary of the Mississippi Baptist Convention, and Billy Thames, chairman of the Mississippi Baptist Education Commission and president of Copiah-Lincoln Junior College — discussed the relation of the college to Mississippi Baptists.

Thrash and Lucas were the main spokesmen for a dual system of higher education in Mississippi. Thrash noted that preserving a good balance in curriculum was necessary for providing a quality education and that the private sector often initiated innovative programs that challenged the public universities.

"You talk about partnership," Thrash said, referring to a question concerning the development of cooperation between public and private colleges, "but while we're partners in higher education as a total family, we are also competitors. And that's a necessary element. Otherwise, we could coordinate and cooperate ourselves into mediocrity."

Lucas reiterated that Mississippians need alternatives in higher education. His commitment to a dual system is so strong, he said, that he is almost ready to lobby for some state support of private education. He warned, however, that state monies also means more state control.

Relating the college to its denominational roots, Kelly urged the college to be "unapologetically Southern Baptist" and to be "committed to producing men and women who move into all vocations with a sense of fulfilling a holy mission."

This can best be done, he said, "when faculty and administration are constantly reminded that the college is but an extension of the church."

At a banquet meeting that evening, Arthur Walker, executive secretary-treasurer of the Southern Baptist Education Commission spoke of the partnership between education and missions in Baptist life.

He said that the ties between Baptist colleges and the denomination must be maintained for the health of the colleges. It takes a mutual commitment between educators and pastors to provide Christian education for young people, he added.



## Newsbriefs In The World Of Religion

San Diego (EP) — Six national Jewish organizations have gone to bat for a Seventh-day Adventist who was dismissed from his job by General Dynamics Corporation in 1972 for refusing to join a labor union. The case involves David Anderson, who joined General Dynamics in 1965 under an agreement which did not require that he joined a union. A new contract requiring union membership went into effect in 1972. Anderson cited religious beliefs as his reason for not joining, but he was fired anyway.

St. Louis (EP) — Sixteen Catholic priests and nuns, including David Rathmann, a St. Louis missionary, were released together by Bolivia's new government in La Paz on August 5. The 16 priests and nuns have all been arrested since a military junta took power in Bolivia shortly before a democratically elected civilian government was scheduled to be sworn in. The army apparently was upset over the strong showing of Herman Siles Zuazo, a leftist, in the June 29 presidential balloting.

Monrovia, Calif. (EP) — World Vision International here has donated \$46,000 for a pilot project to develop new building materials for the Third World from "throw-away" agricultural waste products. Called CORB (Corrugated Roofing Boards from Agricultural Residues), the product has the look, feel and strength of commercial corrugated building materials. But it is composed of such waste materials as rice straw, sugar cane bagasse, coconut husks and other agricultural wastes normally thrown away.

Washington (EP) — An end to the "marriage tax," flexible job schedules, and drug-alcohol abuse prevention will be among top recommendations of the White House Conference on Families (WHCF), conference leaders said here. Among its actions, the task force voted to include in the final report a "pro-family" definition adopted only by the Minneapolis conference that limited a family as "two or more persons related by blood, heterosexual marriage, adoption or extended family."



The first panel in the conference at Carey included, l to r: Tad Thrash, Miriam Simmons, Aubrey Lucas, and J. J. Hayden. At right is Ralph Noonkester, Carey president.



The second panel included Billy Thames, left, and Earl Kelly.

## Chinese Bible Will Be Published In October

HONG KONG (EP) — The long-awaited publication of the Chinese Bible in mainland China will be realized soon, it was learned recently. In an open letter to mainland Christians, the Three-Self Patriotic Movement Committee announced that 135,000 copies of the Bible will be published around the end of October.

There will be 85,000 copies of the whole Bible, and 50,000 copies of the New Testament, the Committee said. The letter said the Cultural Revolution has destroyed all Bibles stocked by the Committee. "Even the printing plates have vanished, and we have to start from scratch," it said.

The Bible is produced by photoprinting, and the Chinese government has helped the Committee in securing good Bible paper and experienced printing plants, the letter said. The printing is funded by "pre-publication sales, contribution by Christians, and free-will loans," it said.

## Pro Rata Gifts Are 13 Percent Over 1979

Cooperative Program gifts amounting to \$867,960 from Mississippi Baptist churches for August raised the total in missions gifts for the year to date to \$7,571,668, according to an an-

## Liberian Baptists Replace Tolbert, Other Leadership

By Mary Jane Welch  
MONROVIA, Liberia (BP) — With government permission to hold their first public meeting in months, Liberian Baptists met Aug. 23 and elected a Baptist school principal as interim convention president.

Jeremiah Walker, principal of the Lott Carey Baptist Mission School in Brewerville, was elected to fill the vacancy left when William R. Tolbert Jr., former president of the convention and of the country, was assassinated in a political coup April 12.

The group also elected Samuel Hill, a deacon at Providence Baptist Church, Monrovia, where the meeting was held, as interim general secretary of the Liberia Baptist Missionary and Educational Convention, Inc.

John E. Mills, the Southern Baptist Foreign Mission Board's director for West Africa, sees the government's permission to hold the convention as a sign of openness which will give Baptists a "big opportunity" in the future if they stay out of politics. Because Baptist polity requires that certain decisions be made by a representative body, Baptist leaders had tried to call a convention in May and June, but failed to get permission until late July.

More than half of about 300 at the meeting were under age 35, said Pat Bellinger, Southern Baptist missionary press representative for Liberia.

Many were students at the Liberia Baptist Theological Seminary, Paynesward City. Walker has been chairman of the seminary trustees since it was founded in 1976.

Financial matters left hanging by cancellation of the regular convention the week after Tolbert's death were a major consideration for the convention. Because most of the convention's operating funds are received at the annual meeting, Baptist institutions such as Ricks Institute and Kwenden Vocational Training Institute were having problems securing funds for teachers' salaries, utility bills, student

food and other expenses.

Besides hearing recommendations on the future directions of Baptist programs, Baptists were able to talk with members of other churches — in many cases for the first time since the coup left the convention with many leaders dead, imprisoned or in another country, Mrs. Bellinger reported.

There was a feeling of isolation and of uncertainty during the period when the convention was not allowed to meet, she said. But the result was "an increased emphasis on prayer and a renewed faith in the power of prayer."

(Welch is a FMB staff writer.)

## Parks Meets, Commends Zimbabwe Leader

(Continued from page 1)

"privilege to serve the people of Zimbabwe," reviewing the kinds of ministries engaged in by Southern Baptists in the nation, and extending the African leader an invitation to board headquarters in Richmond, Va.

"Contacts with world leaders," Parks told Baptist Press, "will en-

hance the chances of preaching the gospel. In this case, as in all others, we are motivated by spiritual and not political goals."

Southern Baptists currently have 47 missionaries stationed in Zimbabwe.

Parks noted that throughout the Mugabe-led revolution, "our people stayed," although some were forced to leave localized pockets during heavy fighting. That approach of staying even during political and military strife "represents our approach to missions," Parks said. "We have a spiritual mission to serve the people, to meet the needs of the people."

During the half-hour White House

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Account No.



# Buchanan Claims Unseating By Moral Majority Group

By Larry Chesser  
WASHINGTON (BP) — Rep. John H. Buchanan, R-Ala., the only Southern Baptist minister in Congress and one of its most respected members, lost his bid for reelection, largely due to the efforts of Moral Majority, a fundamentalist political organization headed by Jerry Falwell.

Propelled by the active support of 2,500 volunteers, Albert Lee Smith, also a Southern Baptist, captured more than 25,000 votes to Buchanan's 29,691 in the Republican primary to earn the right to face Democrat Pete Clifford in the November general election.

Buchanan was one of numerous incumbents — primarily Democrats — targeted for defeat this year by Moral Majority on the basis of what they considered an unacceptable voting record in key moral issues.

He scored only a 29 percent morality rating on a system produced by Christian Voice, another right-leaning organization dedicated to the election of persons who support issues as represented in the Republican party platform.

Among the votes that cost Buchanan points in the Christian Voice Index were a "no" vote on an amendment to end economic sanctions against Zimbabwe-Rhodesia and a "yes" vote to establish the new Department of Education.

Buchanan said Moral Majority's effort was the decisive element in the campaign. "Moral Majority had a rally in my district the Monday before election day. They were not endorsing candidates but Jerry Falwell used the occasion to hold me up as a negative example."

Moral Majority contends that it does not endorse specific candidates, a claim disputed by Buchanan. Falwell said on National Public Radio following the National Affairs Briefing in Dallas that "It would be extremely difficult to be a Bible-believing Christian and support the Democratic Platform."

"It is a play on words," Buchanan said. "They campaigned vigorously against me and my record while upholding my friend and challenger as an example of pure virtue. That may not be an endorsement, but I would say it has some elements of one in an election year."

While acknowledging that there were efforts by his opponents to portray him as "immoral" and "un-Christian," Buchanan insisted the primary factor in the election was Moral Majority's ability to turn out a big vote for Smith through a well-organized door-to-door campaign.

"It made the difference," agreed Terry Apple, Buchanan's top aide. "We got 50 percent more votes than we thought we needed to win and we still got beat. We thought the maximum turnout would be about 25,000."

"These people were highly motivated," Buchanan said, "because they had been led to believe that this is a crusade for the Lord."

Buchanan, who was formerly pastor of churches in Tennessee, Virginia and Alabama, was seeking his ninth term as representative for Alabama's sixth district. He had survived previous tough primaries, including a challenge from Smith two years ago.

In his 16-year career, Buchanan developed a reputation in the House of Representatives as a proponent of

civil rights, human rights and efforts to solve world hunger. He does not like the Christian Voice approach to evaluating morality.

"When one wing of Christendom seeks to impose its right wing views on everybody else and then twists those views into moral principles for judging everybody else's Christianity, those efforts are misguided and a heresy," he said. "Christ makes Christians, political positions do not."

Buchanan also warned that Baptists need to awaken to the danger in powerful, organized groups judging a person's Christianity on the basis of how liberal or conservative he votes.

"If we Baptists believe in separation of church and state, if we believe in religious freedom, and if we believe in the priesthood of the believer, we had

better stand up and be counted," Buchanan said. "I'm not the only target or even the primary target this year."

The veteran lawmaker said he didn't think Moral Majority and similar groups can duplicate their success on a national basis, but warned, "They can duplicate it in enough places to have an impact on national elections and in some congressional races."

Although he has not settled on plans for the future, Buchanan is not worried.

"I'm sure the Lord will provide an opportunity," he told Baptist Press. "My wife is the music director and I teach a Bible class at Riverside Baptist Church (in Washington). We are Baptist believers and know that the Lord can provide for our needs."

## Wing Waiters Have Tax Cut Proposal On Gifts

WASHINGTON (BP) — As Congress and the Carter administration ponder the shape of a possible tax cut, American religious and charitable organizations are waiting in the wings with a proposal of their own.

They want taxpayers who use the standard deduction to be able to deduct their charitable contributions.

Proposed legislation permitting the charitable deduction on the "short" tax form was introduced more than a year ago in the Senate by Senators Daniel Patrick Moynihan, D-N.Y., and Bob Packwood, R-Ore, and in the House of Representatives by Congressmen Joseph L. Fisher, D-Va., and Barber B. Conable Jr., R-N.Y.

The bill has more than 100 cosponsors in the House.

Robert M. Smucker, a lobbyist working for passage of the charitable deduction measure, says that its prospects depend "in large measure" on a more general tax cut bill. Smucker is an official for a widely-based group, Independent Sector, which seeks passage of the bipartisan bill.

Congressional sources say chances for passage are good in the Senate, which held two days of hearings on the bill in January, but depend on the

Ways and Means Committee in the House.

Independent Sector, the umbrella group of private organizations seeking passage of the bill, was formed in early March in a merger between the National Council on Philanthropy and the Coalition of National Voluntary Organizations.

The new coalition claims several member organizations from the religious community, besides such standard charities as the American Cancer Society, American Red Cross, March of Dimes, United Way, and Planned Parenthood Federation, among 141 others.

The religious organizations include the U. S. Catholic Conference, National Council of Churches, Lutheran Council in the USA, General Conference of Seventh-day Adventists, Council of Jewish Federations, and the Salvation Army.

The coalition claims that while their bill would cost the government approximately two billion dollars annually, some \$4 billion in new funds would accrue to the nation's charities, thereby relieving the government from some social services.

## State Missions Provides For R.A. Camp Program

(Continued from page 1)

A. camp. Boys in grades 4-12 come from all over Mississippi. They all come to camp as the result of the efforts of the leadership of their church or a church which is ministering to them.

Many boys are professing Christians when they come to camp. This summer 83 boys made public rededication of their lives to Christ. One boy committed his life to a full-time church vocation. To see these young lives growing in Christian maturity by the grace of God makes every effort a joy.

Seventy-four boys accepted Jesus Christ as their personal Lord and Saviour during the camp season this year. Many of them had been prepared through their home experience, Sunday School and church attendance.

At camp they found the atmosphere

and climate in which they could confidently make the most important commitment of their lives. Some of them realized their need for Christ for the first time at camp. All of them went back to their churches and made their decision public there.

One boy went home and led his brother to Christ and they made their public professions of faith together in their church the next Sunday. There, in their churches, they will be nurtured in their growing years. God will work in them. God will be glorified in them. We have shared in that.

That's what it's all about. The boys enjoy Bible study each day along with devotional times led by their counselors. They participate in swimming, canoeing, fishing, horseback riding, riflery, archery, and trail hiking.

They spend a week in the beauty and solitude of the hills of Central Mississippi. They share the lives of a group of dedicated and committed young Christian men who work on the staff.

All of this is for the purpose of guiding a boy to know Christ and to grow in his personal relationship with Christ.

The ministry of Central Hills can also be seen in the lives of the summer staffers. These young men are the best that can be recruited from the colleges and high schools in our state. They are active in Baptist Student Union and in their own churches.

Yet they grow in their relationship with Christ as a result of their work at camp. Many of them find new dimensions in their understanding of God's will for their lives.

The work at Central Hills is Missions: Evangelism and Ministry.

Cape Town, South Africa — Unrest in South Africa didn't cause students of the Western Province Branch of the Baptist Theological College of Southern Africa to cancel plans for their fourth annual students' evangelistic campaign. On June 14, Robin Scullard, a recent graduate of the college, commissioned the school's 22 students, who made evangelistic thrusts into 11 nearby towns and suburbs of Cape Town.

Some seem to think that recreation means wreck creation.

He drew a circle that shut me out — Heretic, rebel, a thing to flout. But Love and I had the wit to win; We drew a circle that took him in! — Edwin Markham.

## Mississippi Baptist Activities

- Sept. 14 State Mission Season of Prayer (WMU Emphasis)
- Sept. 15 Brotherhood Leadership Training in each Association, 7:00-9:00 p.m.
- Sept. 15-16 Minister Support Conferences, 10:00 a.m.-2:00 p.m. (CAPM/CMR)
- 15-FBC, West Point
- 16-FBC, Cleveland



## Musicians Will Hold Retreats

Two spiritual fellowship retreats for ministers of music and their spouses are set for late October by the Mississippi Baptist Convention Board's Church Music department.

The first will take place Oct. 28-29 at Natchez Trace Inn, Tupelo; the second Oct. 30-31 at Lake Hillside Resort Motel, near Lumberton. Each begins at 11:30 a.m. and concludes the next day after lunch.

Leaders of the retreat include Joe Ann Shelton, Loeen Bushman, and Jim Gibson. Miss Shelton, former program music director for the Radio and Television Commission, is a speaker and soloist. Ms. Bushman, a former associate in the Commission's music department, is also a concert artist, working with piano and organ. Gibson is with the Sunday School Board's Church Music department. He will represent Convention and Broadman Press at the meeting.

The two women will lead sessions entitled "So Great the Journey," which is the title of a book by Miss Shelton.

Gibson will lead in music reading sessions and offer information on copyright laws.

Participants are to make their own motel reservations, but will need to send pre-registration to the Church Music department, Box 530, Jackson, Miss., 39205, phone 354-3704.

## Hinds-Madison Sets New Conversational School

A Conversational English School is set to begin Wednesday morning, September 17 at the Broadmoor Baptist Church in Jackson.

Registration will be from 9:15 until 11 a.m. that day with classes running on Wednesdays thereafter from 9:15-11 a.m. There is no charge for the classes or for the nursery which will be provided for the preschool children of the students.

Classes will be for persons who want to learn English. There will be beginning English, intermediate English, and advanced English taught.

Teachers for these classes have been trained in workshops sponsored by Christian social ministries of the Hinds-Madison Baptist Association and the Cooperative Missions depart-

ment of the Mississippi Baptist Convention Board.

For additional information, contact the association office at 362-8676 or come Wednesday morning to register for the classes.

Curtis Ferrell, minister to the Spanish at Broadmoor and Brenda Myers CSM missionary, have coordinated development of the classes. During the 1979-80 school year, more than fifty persons enrolled for these classes.

This year, a night school will also be added to the school. Training for new tutors will be offered September 22-26 at Broadmoor Baptist Church, 6:30-9:30 p.m. Additional information will be given by calling the association office, 362-8676.

## More Volunteers Needed For Repairs on Barbados

FORTESCUE, Barbados (BP) — More volunteers than originally estimated will be needed to repair hurricane damage to the Baptist college on Barbados, according to James W. Cecil, volunteer service overseas consultant for the Southern Baptist Foreign Mission Board.

Several Mississippi Baptists have already participated in the efforts.

When Hurricane Allen struck the Caribbean resort island Aug. 3, the only major damage was believed to be the roof of the Baptist Theological College for the Caribbean in St. Philip.

However, later inspections revealed the building's contents and interior also were heavily damaged.

Cecil said volunteer teams of six members each, working one- to two-week periods, will be needed at the school for the next five to eight weeks. Volunteers with carpentry and general masonry skills are especially needed.

Anyone interested in participating in the Southern Baptist Disaster Response Ministry on Barbados should contact Cecil at the Foreign Mission Board, Box 6597, Richmond, Va., 23230.

## Reagan Pledges Christian Appointments, Smith Says

DALLAS (BP) — Republican presidential candidate Ronald Reagan will name Christians to key positions in his administration if he is elected, a group of Southern Baptist leaders say.

The group, which included Bailey Smith, president of the Southern Baptist Convention, and immediate past president, Adrian Rogers, met privately with Reagan for a half-hour before the candidate addressed the National Affairs Briefing, a conservative religious-political meeting in Dallas.

The private meeting was arranged by Ed McAteer, president of The Roundtable, and sponsor of the public meeting. The Roundtable espouses conservative religious and political causes.

"We had the meeting because I wanted to make sure we touched base on what we were doing and what our purpose was," said McAteer, a member of Bellevue Baptist Church of Memphis, Tenn., of which Rogers is pastor.

"We also wanted to express to him our concern about the people in public office understanding our positions. We wanted our views represented properly," he added, noting the private meeting did not deal with specific issues, but dealt with matters that were pro-family, moral, and "concern the moral and spiritual condition of the country."

The meeting, according to both Smith and McAteer, included the two SBC leaders; McAteer; television evangelist Pat Robertson; Texas evangelist James Robison; Presbyterian pastor James Kennedy of Fort Lauderdale, Fla.; Houston businessman Bob Perry; former Texas governor John Connally; Ed Rowe, an executive with The Roundtable; Ed Meese, a top Reagan aide; and Bob Billings, an independent Baptist pastor working with the Reagan campaign.

Smith said as Reagan entered the room, Robison met the candidate. Smith quoted the evangelist as saying: "If we help you get elected, we expect you to appoint qualified Christians to serve in your administration."

Both Smith and McAteer said Reagan agreed to consider such individuals for appointment.

Smith added Reagan was asked if he would consider McAteer to serve on the transition committee should he be elected. "Sure," the candidate replied, Smith recalled.

McAteer confirmed the conversation by saying Robison recommended the Memphis conservative for the transition committee, which works to help a president-elect set up his administration.

"Mr. Reagan agreed I would be acceptable," McAteer said. "I took it as a promise he would appoint me. I can't say I'm appointed, but I feel comfortable the communication was clear. He (Reagan) is a man of his word."

The former marketing expert with Colgate added: "I think at least I will be considered."

McAteer emphasized repeatedly the National Affairs Briefing was not a re-

ligious pep rally for Reagan. "We are staying with principles and issues, not with personalities. We are not endorsing nor opposing candidates for political office," he said.

He did say of Reagan: "My feeling is

that he is in sympathy with what we are in sympathy with."

If you think twice before you speak, you may never get into the conversation.

## No Endorsement!

(Continued from page 1)

the news that concerns Mississippi Baptists to Mississippi Baptists in as much detail as possible when we know about it. This was a meeting organized by Southern Baptists and dominated by Southern Baptists and Reagan was the major speaker. Any time such prominent personalities are involved in activities that Southern Baptists people are so prominent in, we feel that others need to know about it in order to make decisions as to their response.

This surely was not a Southern Baptist meeting other than that Southern Baptists were involved, including the president of the Southern Baptist Convention.

The driving force behind this meeting, however, seemed to have been Jerry Falwell, an independent Baptist. The organizer seemed to have been Ed McAteer, a member of Bellevue Baptist Church in Memphis, a Southern Baptist Church. Others involved included W. A. Criswell, pastor of First Baptist Church, Dallas, and a former president of the Southern Baptist Convention; Jimmy Draper, a former president of the SBC Pastors' Conference; James Robison, a Southern Baptist television evangelist; and Adrian Rogers, Bellevue Pastor and former convention president. Bailey Smith, pastor of First Southern Baptist Church of Del City, Okla., is the current president of the Southern Baptist Convention.

There are other stories already in circulation concerning the possibility of an alliance between Reagan and this group. The stories will be told, but they will not be endorsements of Reagan.

The Baptist Record has no official position on such meetings or the possibility of such an alliance other than that they should be made public. I, the editor, had personal reservations concerning the meeting and some of Reagan's statements there, as was pointed out in an editorial in the same issue.—DTM

## Garaywa Offers Contact Point Between Girls And Missions

(Continued from page 1)

people are led to an awareness of why they need to pray more, to give more and to become more involved in missions at home and around the world.

They learn what Bold Mission Thrust is and what part they play in it. Through Bible study they learn about the biblical basis for missions. Home and foreign missionaries tell of their call, how they share the Good News and the results in the lives of the nationals.

They tell of the prayer support they feel and experience from those here in the states. This is the meaning of missions — this is why Garaywa came into being — this is why it exists today.

Because the Baptist people of this

state care about missions, because they care about Camp Garaywa, they give to the Margaret Lackey State Mission Offering. Because the people of this state are becoming aware of missions and their part in it they support state missions with their prayers and money. In 1979-80 the offering goal was reached and exceeded. The goal for 1980-81 is \$325,000.00 an impossible task to do alone, but together through prayer and the leadership of the Holy Spirit, we will again go over our goal.

Camp Garaywa will receive \$80,000.00 from the offering, \$20,000.00 for renovation of the Guest House and \$60,000.00 for general operation, repairs, and improvements.



Camp Garaywa scene.

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# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### In Indiana and Korea . . .

## Revivals that won't quit

In the midst of pessimism and gloom on the part of many people over national affairs and even over some circumstances in religious circles comes what seems to be on the other hand a genuine ray of sunlight. In fact, there may be two rays.

All I know about these situations is to be found in the Baptist Press stories in this issue of the Baptist Record, and readers will notice the accounts of two evangelistic campaigns that seem to be explainable only by the working of the Holy Spirit.

One has been going on since May in New Albany, Ind., a Southern Baptist Church, and the other is in Korea.

The New Albany situation seems phenomenal. What was supposed to be a four-day revival just won't quit. When I was a teenager our statement of superlative quality for anything was to say that it wouldn't quit. The neighbors might have a new house that just wouldn't quit, or a friend's family might have a car that wouldn't quit. (Teenagers didn't have cars in those days.) Of course, the fact that a car wouldn't quit was commendable both

literally and figuratively, but we were always speaking in the latter vein.

At any rate, this seems to be the situation with the revival meeting in New Albany, Ind. It just won't quit. The evangelist, who is James Hylton of Fort Worth, Texas, says it doesn't make any difference who is preaching — the revival goes on. He goes back to his church on week ends to preach, and the pastor holds services in New Albany. Hylton returns to Indiana during the week. During one two-week period Hylton was in Korea preaching in that crusade. The New Albany revival continued unabated.

I don't know Hylton, but he is not a super-church pastor. His church is Lake Country Baptist Church in Fort Worth, and the latest Texas Baptist annual lists it as having 267 resident members. During that reporting period, the church had 40 baptisms, which is a very good record for that size of congregation. The giving record is good also with an annual income of \$271,533 and Cooperative Program gifts of \$20,173. These figures are not used in an effort to put a tag on Hylton but rather to indicate the

character of the church of which he is pastor.

Somewhat he has become involved in a revival effort that is far out of the ordinary, and he gives the glory to God. And truly, if the Lord will visit a church in New Albany, Ind., with such an outpouring of His Spirit, then it could happen anywhere that His children are willing to let it happen.

The problem is that sometimes we are afraid to become too involved in things that the Lord does because sometimes the Lord does things that go beyond the bounds of our understanding. This can be frightening if we can't muster up enough faith just to hang on and face the consequences with the assurance that the Lord can do anything He wants to do and it will be all right.

The Korea evangelistic endeavors are another case in point. They are not particularly Southern Baptist oriented, but it doesn't have to be so every time to be genuine. Many Southern Baptists have been involved in the entire effort, however. A team from the Florida Baptist Convention has been involved; and there have been

others, including Hylton. Again, the results have been beyond human comprehension. One service was said to have been attended by more than 2 million people. The professions of faith have been numbered into multiplied thousands and have lately been reported at more than a million.

Again, I know no more than is to be found in the Baptist Press Releases which anyone can read in this issue. Surely such phenomenal experiences come only by the hands of the Lord, and we can only give Him the praise and be grateful.

There may be those who would question either of these experiences and the involvement of the Holy Spirit in them. It might be well, however, to remember the counsel of Gamaliel, who was a doctor of law and a tutor of Paul. He said, "... if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

It seems hardly likely that either experience will "come to nought." — DTM

### Margaret Lackey Offering . . .

## Missions is missions

Attention is called again to the Margaret Lackey Offering for State Missions and the Season of Prayer for State Missions that begins Sunday.

More than likely there are many churches across the state where this

offering and season of prayer have not been mentioned as yet, but both the offering and the season of prayer are no less important than are those that are regularly promoted with great intensity for foreign missions and home

missions. The goal this year is \$325,000. Last year's goal of \$300,000 has been exceeded, and surely this year's can be also.

State missions is missions just the

same as any other missions efforts are in any part of the world. Please don't neglect to pray for our own missions efforts, and then give as the Lord would direct.

### Guest Opinion . . .

## Churches also must conserve energy

By Barry W. Jones  
Mississippi Cooperative  
Extension Service

Every Mississippi church would like to have money to spend on such vital concerns as missions, education, youth or youth-recreation programs. These are worthy church causes for which members are proud to contribute. But, how many church members realize that significant dollar amounts are stolen each week by a culprit within their church called "wasted energy?"

Often unaware, church members are paying unnecessarily high energy costs. It is happening because many churches have become drafty with age or lighting systems have become antiquated and wasteful. The problem may be compounded further because many structures in use today were built when energy conservation in construction was not a prime concern.

Another problem is that people visiting their church buildings once or twice per week tend to overlook energy saving steps that might be automatic responses in their homes.

A program called "Energy Management for Religious Facilities" is being developed by the Mississippi Energy Extension Center at Mississippi State University to help the state's churches take advantage of energy saving methods.

The church segment is part of the state's overall energy program coordinated by the newly created Energy and Transportation Board, proposed by the Governor, enacted by the Legislature and administered by the Mississippi Cooperative Extension Service.

The energy management program can be presented at various locations in the state to brief pastors and church laymen on ways to cut energy costs in their facilities.

MEEC Program Specialist Dr.

Carol Perry said the "Energy Management for Religious Facilities" workshops are being conducted, based on request, regionally around the state.

Employing what is called ECO's (Energy Conservation Opportunities), determined by conducting energy audits, Dr. Richard Forbes, MSU professor of mechanical engineering, said church leaders can save as much as 20 percent by just making energy efficient operation and maintenance changes in buildings.

Dr. Forbes said the 20 percent savings can be realized by doing such things as replacing incandescent lights with fluorescents, removing unnecessary bulbs, changing lights used in parking areas, programming heating and hot water systems, improving boiler efficiency, reducing times kitchen and restroom fans operate and applying weatherstripping to doors and windows.

"Every church has differences to contend with in its operation depending on its programs, but churches which develop an energy plan based on audits of their local situations can save valuable energy," Dr. Forbes said.

Dr. Keith Hodge, another MSU professor of mechanical engineering, said the nation has experienced a 400 percent increase in energy use since 1950. He said 50-54 percent of the energy consumed in this country is lost; 46 to 50 percent is used efficiently.

Dr. Hodge said residences and commercial buildings is the category in which churches are included. These structures now consume 30 percent of the nation's energy. He said 33 percent

of this energy is used for lighting, heating, ventilation and air conditioning systems.

"We would like to see more of this usage based on need and not habit," the MSU engineer said.

Dr. Hodge outlined a Five-step Action Plan on which Mississippi churches might develop a strong energy management program. The plan is as follows:

— Organize. Dr. Hodge said churches must have the support of leadership and membership in making a "genuine" commitment to energy conservation.

An energy coordinator for the church should be appointed. "This should be one person with the authority and responsibility for the whole program," Dr. Hodge said. "This energy coordinator should have access to capital funds to make economically sound improvements."

— An Energy Audit. Dr. Hodge said the church should record gross energy requirements. Local electric, gas or oil suppliers can provide usage history for respective energy sources. A church energy use log should be maintained by month, so church leaders can readily compare the effect of conservation measures.

"A walk-through survey, which notes recognizable energy losses, should be conducted," Dr. Hodge said. "This survey should list corrections needed, expected costs and severity of the problem."

— Plan church action. Set priorities first. "The correction that results in the greatest energy savings and lowest cost should be the first priority," Dr.

Hodge emphasized.

He said church energy conservation decision-making also should weigh whether the correction will require a lengthy time, whether it will alter desired operations or whether it is economically feasible for the church.

— Implement the energy plan.

— Monitor the energy plan. Dr. Hodge urges churches not to stop once corrections are implemented. "Churches should continue monitoring energy requirements to see how they are doing and periodically conduct other building surveys to discover additional energy problem areas," the MSU professor said.

Church officials wanting more specific information on "Energy Auditing for Religious Facilities" may contact county Extension Service offices, MEEC at P. O. Box 5406, Mississippi State, Miss. or call (601) 325-3137.

**ALCOHOLISM AND PROBLEM DRINKING** — "Apparently, there are millions of 'problem drinkers' (people who drink enough to do some damage—physically, psychologically, or socially—to themselves) whose symptoms fall far short of alcoholism. Some develop into alcoholics; others never do. Either they get better or they stabilize; their problem doesn't get worse. The difference between an alcoholic and a problem drinker, according to Peter Nathan, director of the Alcohol Behavior Research Laboratory at Rutgers University, is that an alcoholic who abstains from alcohol develops withdrawal symptoms: nausea, vomiting, irritability, tremulousness." — (WOMAN'S DAY)

Let's go back to the beginning. Vida Smith, born in Jefferson County, Miss., between Fayette and Lorman, became a Christian at age 16. Louie Thomas was born at Wesson. The early death of his parents resulted in his moving to Jefferson County to go to school. There the two met. "Before we married," she remembers, "he promised to start going to church with me but later when I asked him to go, he would refuse." She added, "When I invited preachers to dinner, though, he would be sweet and offer to buy the groceries."

As children were born, she took them to church. Sunday afternoons Louie would ask, "Are you going back tonight?"

"Yes."

"Well, if you didn't get religion this morning, you're not going to get it tonight!"

For a while he drove them to church, but he would get impatient waiting for them outside, so that didn't work out. When they lived at one place near Lorman, there was no church near the house, but Vida spread a sheet under a



## Faces And Places

By Anne Washburn McWilliams

### Vida and Louie Thomas

At 2047 Alyce Street in southwest Jackson, a German shepherd met me with a friendly greeting. "She knows you love dogs," said the dark-haired, motherly little woman who came to the door. Vida Thomas, age 78, is about 4', 10" tall, with blue eyes behind thick glasses. Her husband Louie came into the house from their huge garden, looking a lot younger than his 79 years. Later he returned to the garden to pick okra for me. During the heat wave, he said, he kept working in the garden, even when the temperature was 103.

"I guess my hobby is putting vegetables in the deep freeze," she said. "We have three." He fashions fine furniture in his well-equipped wood working shop, and at the time was building a bedstead.

The couple celebrated their 60th wedding anniversary June 27, 1980. "All our children came home that week" they told me. They have seven children, including two sets of twins — plus one adopted child and one foster child. Two sisters who needed a home lived with them for three and one-half years. The Thomases' grandchildren now number 21, and their great-grandchildren 29.

Louie is a lifetime deacon at Westview Baptist Church, Jackson (the church honored him when it celebrated its 31st anniversary April 26 of this year.) He and his wife are charter members of Westview.

As they good-naturedly argued and called each other "hon," I could feel an atmosphere of love in that house so thick I could almost reach out and touch it. It's been that way, I understand, since he became a Christian in the mid-1940's. "He became a different person then," she said, "and ever since then we have been happy." For something like 25 years she had prayed without ceasing that he might accept Jesus, and be born again. Her prayers were answered.

"She's been a good wife and mother," he said. "She raised the children! I didn't have anything to do with it!"

Let's go back to the beginning. Vida Smith, born in Jefferson County, Miss., between Fayette and Lorman, became a Christian at age 16. Louie Thomas was born at Wesson. The early death of his parents resulted in his moving to Jefferson County to go to school. There the two met. "Before we married," she remembers, "he promised to start going to church with me but later when I asked him to go, he would refuse." She added, "When I invited preachers to dinner, though, he would be sweet and offer to buy the groceries."

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"Yes."

"Well, if you didn't get religion this morning, you're not going to get it tonight!"

For a while he drove them to church, but he would get impatient waiting for them outside, so that didn't work out. When they lived at one place near Lorman, there was no church near the house, but Vida spread a sheet under a



big tree in a beautiful setting and had family Sunday School. She and the children took turns reading the Bible. They used old Sunday School literature that her sister had saved for her.

At Red Lick the school principal often picked up two of the boys on the way to church; sometimes the others got rides. Then the family moved near Terry and started going to New Haven Church.

One of the daughters had married a pastor, James Anderson. (The Andersons live in California now.) James would say, "Pop, come go to church with us."

The reply came, "Oh, I'll go some time."

Still Vida didn't give up. She kept praying. "It is hard for a Christian to live with a non-Christian," she told me this summer. "Sometimes I was almost ready to give up. He was strict; he wanted the kids to do right, even if he didn't."

She said that he would turn the radio on in the living room, "real loud," so she and the children would go into a bedroom to have family worship time. "We would read the Bible and then kneel around the bed and pray together. If I convinced him that Christianity meant something to me, I had all the time to act like and live like a Christian," she said. "I prayed for myself and I kept praying for him that he might come to know Jesus."

They moved to Jackson. About 1944 or 1945, during a revival at Van Winkle Church, Pastor Herman Milner was preaching and Louie went with Vida to hear him. The message that night reached him, but he waited until the next night to go forward and make a profession of faith.

Brother Milner baptized him and said to him, "Go and tell." Jesus had wrought a change in Louie Thomas. "I was ready to go out and convert the whole world!" he remembers. "First I wanted to let my daughter know I was a Christian. I wanted her to know her daddy was going to church." He began witnessing in jails and at the tuberculosis hospital. A group of young men went regularly with him to the latter. "Many patients made professions of faith," he recalled, "and asked us to keep coming back."

They began going to Westview when the church was still meeting in a tent with B. H. Benton, the first pastor, preaching.

"Sometimes in the early years of marriage, it was hard," said Vida, "but I'd do it all over again."

"I'm glad she didn't give up," he said. His brown eyes reflected his joy.

## Book Reviews

**THE MORMON ILLUSION** by Floyd C. McElveen (Regal Books, paper, \$2.50, 286 pp.) Was Joseph Smith a prophet of God? Where did the Book of Mormon really come from? Why do Mormons believe there are three heavens instead of only one? These and other questions are dealt with in McElveen's book, with concern and candor. The author, a pastor, has worked among Mormons with the Conservative Baptist Home Society; his sincere love for them comes through in his writing. He presents a challenge to the honest searching mind and gives valid tests for the Mormon Church's authority. Anyone reading the book will gain factual knowledge of Mormonism and its fallacy when compared with biblical Christianity. It would be of help to those seeking to witness to the LDS people.

**EVERYDAY BEGINNINGS** by Patricia A. Simmons (Broadman, \$5 pp., \$5.95). This is a book of meditations for all women who have at some time discovered imperfections — cobwebs — in their lives. The meditations concern everyday happenings which serve as beginnings for moments of worship and reflection. The author lives in Springfield, Mo., with her husband Donald, son Brad, and daughter, Cathy. In the preface, she wrote: "I discovered that heart cleaning — like housecleaning — was something I had to work at continually. When I began to compare the way I kept my house for my family, I found cobwebs in my heart as well as in my house. I discovered a cobweb could be a trap or a bridge. It could be despair or hope — whichever I chose to make it."

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### The "Whoosh" Of The Holy Spirit

Editor:

When something good is happening you want to share it. Last year as I served as president of our Florida Convention and visited across our state I saw the urgent need of prayer. As a result we have developed some new materials on prayer in our church and the Holy Spirit is going "whoosh" through our fellowship. It is exciting to see what a little group of people can do when they get on praying ground.

The International Baptist Theological Seminary in Cali, Colombia, was so impressed with the materials that they translated them into Spanish and invited lay teams from our fellowship to come and lead all the churches of their city in a City Wide Prayer Conference. You have heard of a City Wide Revival but when was the last time you heard of a City Wide Prayer Conference with every Baptist church in town cooperating?

The seminary revised its class scheduled as God began to move in our midst, and we had a chapel service every day as the seminary students

were trained to lead the conferences. Realize everyone is not interested in materials like this but for those who are we would be happy to share with them.

N. B. Langford  
First Baptist Church  
512 S. Bonita  
Panama City, Florida 32401

How fascinating is the work of the Holy Spirit! — Editor

### Help From Harrisburg

Editor:

The Lord is ministering to a black church through five members from Harrisburg Baptist Church at St. Paul Outreach Missionary Baptist Church in Tupelo.

The pastor, Paul Shabazz, and his beautiful Christian wife Bird A vision to start a children's church to minister to the needs of children in this area. The church was started in February, 1977, with 14 adult members and has grown to about 160 members. A church building was purchased from another church in November, 1977. In December 1979, the secretary of state incorporated the church as a non-profit organization. In the last three years 82

children have been baptized.

The church functions on an outreach concept by providing for the physical needs of disadvantaged children as well as their spiritual needs. Selected children are involved in a work program to give them learning experiences about work and responsibilities. The church ministers to children with alcohol and drug problems and teenage unwed mothers. The church has three old worn vans which make two round trips each Sunday to bring 100 children to Sunday School and church.

The white friends from Harrisburg Baptist Church have organized an education department for Sunday School, membership training, and leadership training. Several ladies from Harrisburg sponsored and helped in Vacation Bible School for the past two summers.

Many of our Southern Baptist churches are looking for areas of ministry in the Bold Mission Thrust program, and I believe that great opportunities exist here for many kinds of ministries which our churches are seeking.

John Mathis  
Tupelo



# Parchman Ministry Is One Step Closer

A Baptist ministry to Parchman Penitentiary is one step closer to reality. Last week, the ad hoc committee from five area associations turned over administration of the proposed ministry to the Sunflower County Baptist Association.

The ministry conceived by the ad hoc committee (from Riverside, Sunflower, Washington, Bolivar, and LeFlore) is envisioned as a church-type mission, directed by a mission pastor, for Parchman prison staff and families.

Other potential services of such a ministry include liaison for Mississippi Baptist volunteers coming to Parchman and for inmates and their families' needs across the state.

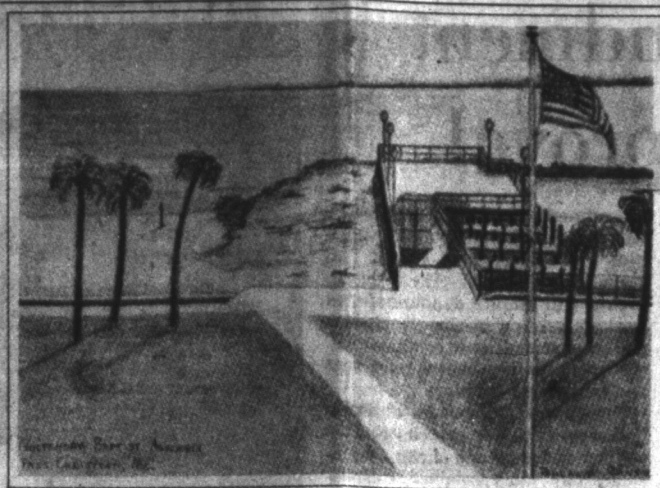
Primary funding of this ministry will come from the Margaret Lackey

State Missions Offering. The Parchman ministry is budgeted to receive \$20,000 of the income from the 1980 offering, on a priority basis.

In addition, the Mississippi Baptist Convention Board, through its Cooperative Missions department, is giving \$5,000 to pay for a chapel and equipment. Land for the chapel is yet to be purchased.

The mission pastor will serve under the missions committee of the Sunflower association through a special subcommittee on the Parchman Prison Ministry, with input from three Convention Board departments, Cooperative Missions, Brotherhood, and Woman's Missionary Union.

Target date for the beginning of the ministry is January 1, 1980.



## Missionaries In Bangladesh

### Registration May Not Be Insurance For Longevity

DACCA, Bangladesh (BP) — Southern Baptist missionaries in Bangladesh are waiting to see if the government will register them as a foreign group allowed to remain in the country.

"We are fairly confident we will be approved to continue work there," said William R. Wakefield, Southern Baptist Foreign Mission Board director for south and southeast Asia. "But some of the groups already approved have been told to reduce their administrative costs. Others have been told to reduce the number of missionary personnel. The possibility of reducing our missionary force poses a serious problem to Southern Baptists' continued effectiveness in the country."

The problem began in 1979 when the Bangladesh government passed an ordinance to regulate the use of foreign money in the country. All "voluntary" organizations were required to submit papers for registration. Although the mission organizations in Bangladesh have banded together to fight their inclusion in the voluntary category, it has been an uphill battle.

Last fall the government interviewed 71 organizations for registration. Most have been informed of their

status but some are still pending, according to Jim McKinley, chairman of the organization of Southern Baptist missionaries in Bangladesh. "It now appears six foreign missionary organizations of the seven interviewed are being refused registration," he said.

Southern Baptist missionaries had their interview with the government in late June and McKinley said he feels "everything went very well for us." But he also said that even registration apparently does not insure missionaries of longevity in the country. A 31-year veteran Churches of God missionary received a letter in July giving him 24 hours to leave the country. His was the one mission group registered.

McKinley praised the U.S. Embassy in Bangladesh for their help and said officials there have promised to stand with Southern Baptists in appeals for reconsideration of registration or time extensions, should they be necessary.

He also requested that Southern Baptists write to the Bangladesh Embassy in Washington, D. C., asking if the mandatory registration is simply a ploy to remove Christians from the country and if Bangladesh is moving in the same direction as Iran and in line with the Khomeini government.

### Lay Renewal Conference In Georgia: Oct. 20-26

Pastors, church staff, and lay persons from most states in the country are expected to attend the eighth annual National Lay Renewal Conference at Toccoa, Georgia, October 20-26.

Emphasizing renewal in the local church, the conference will feature training for lay renewal leaders, seminars, and presentations by several nationally and internationally known personalities.

Findley Edge, author, lecturer, and educator will deliver inspirational messages each night. Edge, professor of religious education at Southern Baptist Theological Seminary, has written several books, including *The Greening of the Church*, and has lectured extensively in other countries.

Inspirational music for the conference will be presented by Gary Lanier, composer, arranger, and conference leader based in Weatherford, Texas.

The conference, jointly sponsored by the Brotherhood Commission and the Home Mission Board, is actually two conferences in one. A full week's

conference featuring 15 different seminars on lay renewal, small group activities, individual growth activities, and local church activities will run from Monday, October 20 through noon on Friday, October 24.

A condensation of the week-long conference is scheduled for Friday through Sunday with the same seminars and inspirational speakers slated.

A special renewal emphasis for high school seniors and college age youth is also scheduled for the weekend portion of the conference.

More information and registration forms are available from David P. Haney, director, Baptist Men's Division, Baptist Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee 38104, or from Reid Hardin, director, Renewal Evangelism, Home Mission Board, 1350 Spring Street, Atlanta, Georgia 30367.

It is more difficult to manage riches well than to acquire them. No man ever drifted into manhood.

## Deaf, Shirley Hall Listens With Eyes

RIDGECREST, N.C. (BP) — One of the things Shirley Hall likes best is just "sitting and listening to people talk."

But since Hall is totally deaf, she's forced to "listen with her eyes." Hall is a people-lover, though, and being deaf has never kept her from reaching out to others and being totally involved in life.

"You've got to use what you've got and do your best," she told women at the Woman's Missionary Union conference at Ridgecrest Baptist Conference Center.

Hall was there to train approximately 75 leaders of Girls in Action, the Southern Baptist missions organization for girls in grades one through six. Throughout the conference, she stressed listening.

"Respect a girl as a person," she urged the women. "Listen to her. Ask her about her day at school; ask her about her softball game."

Hall doesn't always just sit and listen to the girls. She can often be found out on the softball diamond with them. "I'm the pitcher. It's safer that way," she quips.

Shirley's husband, Ben, is pastor of Providence Baptist Church in Hickory, N.C. They are the parents of three children, ages 15 to 20. She is a teacher's aide for children with reading problems.

Hall was born with a hearing defect and wore a hearing aid during childhood. She went to a special school for a year to learn how to lip read and to improve her diction. Today, her speech is quite good.

She lost what hearing she had suddenly. "I have been out of college for a month and was going to get married the next month," she said. "I went to visit Ben's parents for a weekend, and it happened then."

"I just thought I needed a more powerful hearing aid, so I went to the doctor. When he turned it on and I couldn't hear, I knew then that I was deaf."

The next few months were traumatic for Hall. She couldn't help wondering if her being deaf would make a difference in the way Ben felt about her.

"There were times when I asked myself, 'Why did it have to be me?'" she said. "But I gradually learned that God is with me."

## Artist Packages Gulfshore In Six Note Card Scenes

By Anne McWilliams  
Six Gulfshore scenes are now packaged in note cards so that assembly guests can take them home. Paulann Canty is the artist who did the drawings, in black and white. The cards sell for \$2 a box, at the assembly's Baptist Book Store.

Paulann has been living at 3711 Sherwood Drive in Pascagoula, but she and her husband Bobby and two-year-old daughter Shawn Elizabeth, moved to Oklahoma (12 Birdie Lane, Shawnee) on Aug. 23, because he, a school teacher-principal, has accepted a new school position.

Mary Blackstock of the Gulfshore book store staff said that the cards sold quite well this summer, for use as gifts, as stationery, and for framing. She added that the cards will continue to be sold in Mississippi, even though Mrs. Canty will be in Oklahoma, her native state.

Paulann came to First Church, Pascagoula, in 1972 and served as minister of youth for five years. She and Bobby, son of Mr. and Mrs. Kell Canty, were married in 1973.

At OBU she had majored in church music, in order to use a scholarship she had been given in voice. Growing up in the Parkland Baptist Church at Tulsa she felt that the Lord wanted her in youth work. The training in music, though, she said has proved invaluable to her. Art talent she has, as well as music, but she took no formal lessons in art before going into the note card venture. "I had dabbled in art as a hobby," she said. "I've done some oils, but mostly watercolors."

In the beginning she did some Pascagoula scenes for note cards, showing various historic buildings. This she did at the urging of Mrs. Vivian Higginbotham, member of First, Pascagoula, who went along on one of the youth tours that Paulann directed. "She was my motivator," Paulann recalled.

As Mrs. Higginbotham suggested, she drew the Pascagoula scenes, and began selling them in local shops.

Paulann, active in state Baptist youth work, led some conferences for youth at Gulfshore last year. Barbara Hamilton, wife of Jackie Hamilton, pastor of Highland, Meridian, said to her, "Why don't you do some Gulfshore note cards, similar to the ones you did of Pascagoula?"

"I'm not much at selling myself or my work," Paulann told her, so Barbara acted as her agent and talked to Frank Simmons, Gulfshore manager. He liked the idea immediately, and set a deadline for Paulann to get some cards to the book store.

Paulann took photographs of the scenes she wanted and did the drawings from them. Bob Goodgame of Pascagoula, printed the cards. Packaging has been a "kitchen operation" at the Cantys' house. Paulann laughed: "I used a curling iron to fold the notes over, and packed the sets in plastic sandwich bags—a perfect fit."

Next summer she and the book store plan to sell needlecraft (cross-stitch and/or needlepoint) designs, from two or three of the Gulfshore scenes.

In Oklahoma she is doing note card scenes for Oklahoma Baptist University. The rewards in this experience have



Paulann Canty packages Gulfshore cards at home.

been many, she said. "It's good to find out more about the business world, and it's very nice to know you have some earning power if you need it." (She has not worked away from home since Shawn was born.) Though she admits that the money is nice, she likes even better the feeling of creating something that other people can enjoy. Young people at Gulfshore this summer have recognized her name and asked, "Are you the artist who did the note cards?"

The former Paulann Condray, she was named for her father Paul and her mother Elizabeth Ann. "I can look

back at different stages of my life and see how the Lord has moved me along," she said. "Often people have had to nag me to get me to do what I did, but it always turned out to be beneficial to me." She was working in another church when the Pascagoula scene invited her to come to Mississippi. It took quite a few letters and phone calls before they really got her attention, but once she had visited First Church, Pascagoula, she knew that was where the Lord was sending her. She didn't plan to do the note cards, but at the encouragement of Mrs. Higginbotham and Mrs. Hamilton, she did. And she's not sorry. Gulfshore and its guests are the richer, too.

## Annuity Board Experiences A Watershed Year

DALLAS (BP) — After more than six months of "substantial growth and service in 1980," the Southern Baptist Annuity Board is experiencing a "watershed" year according to Darold H. Morgan, board president.

Besides taking crucial steps to meet requirements of the Employee Retirement Income Security Act (ERISA) of 1974 and the increasing regulations of the Internal Revenue Service, Morgan told trustees at their quarterly meeting that it has been a healthy year for the retirement and insurance agency — this in spite of the national economic slowdown.

During Morgan's report, trustees learned that the U. S. Senate had approved a bill containing the Talmadge church plan ERISA amendment.

The Senate legislation represents the most progress so far to overcome what the Annuity Board views as serious deficiencies in ERISA. It must now receive confirmation from the House of Representatives before going to the president for signing.

After Morgan's report, the trustees adopted a motion of appreciation to Morgan, Annuity Board attorneys and the agency's staff for their efforts in getting the legislation approved in the Senate.

Morgan also told trustees about a lease which will result in the board's 611 North Akard home office building being fully occupied for the first time. Under the lease, the Baptist General Convention of Texas will move its offices into the board building Jan. 1, 1981.

In other actions trustees: 1) Approved the convention annuity plan, a master plan to be used by Southern Baptist employees served by the Annuity Board; 2) Authorized the board's staff to expand the data processing and communications systems to meet the increasing needs of Baptist churches and agencies and the growing requirements of federal regulations; 3) Voted to change the mix of the balanced fund investment plan to 60 percent in equities and 40 percent in fixed-type investments. Formerly, the mix was 50 percent in both; 4) Elected Ray Melton of Florida to chair the executive committee of the board of trustees and David Nelson of Kentucky as vice chairman.

Love is the happiness that comes in bringing happiness to others. Love is the peace that results from aiding others to find peace. Love is the affection given us because we have bestowed affection upon our fellow men. — Chris R. Warnken

## Glaze Gives MC Faculty An International Flavor

The division of religion at Mississippi College has always been known for its outstanding faculty members, many of whom have had a wide range of pastoral, counseling, and teaching experiences within the United States. But in 1980, the faculty has been given a touch of international flavor with the addition of A. Jackson Glaze as chairman of the division of religion.

A noted Old Testament scholar, Glaze has been a missionary to Argentina since 1955. Coming back to his alma mater as division chairman has already proven to be both a delight and a challenge for him and his wife.

According to Glaze, "Jean and I have always enjoyed our years of service in Argentina, and except for the cultural and language differences, we are doing basically the same kind of work here. In Argentina I taught at the seminary and helped with the building of the church, both in terms of facilities and in strengthening bodies of believers. We consider our purpose here to work through the local church and at the same time, share what our mission is and what missions is all about."

Since coming to Mississippi College, Glaze has combined administrative duties, teaching responsibilities, preaching, and writing. But Mrs. Glaze has not been idle. "We like to do things together, both while we were in Argentina and on previous furloughs here in the States. Whether it's a revival or a Bible study, I try to go with Jack as much as possible and share in

what he's doing. Now that we're in an academic setting once again, I want to open our home to students and have them feel free to talk about some of their concerns with us."

The Glazes admit that it is a little different being back in an area where Baptists are a dominant group. "In Argentina," says Glaze, "the predominant religious group is the Catholic Church and in many areas, Baptists are a minority, a sort of subculture. But that can be an advantage, too, because it gives the people a stronger sense of identity, a clear purpose of what it means to be a Christian."

Jean Glaze says, "We love people and try to communicate our Christian message through personal contact. Many times in Argentina, we had visitors of our home who would not have come to the church or the seminary. Often, we were able to talk with them in that setting when we could not have reached them any other way."

That easy-going, hospitable quality has helped them to work smoothly as a team and ease the transition back to the United States. They miss Argentine and missionary friends but are rapidly establishing their own place in Mississippi. As Jean Glaze puts it, "We've always had the philosophy and tried to teach it to our children, that you make yourself a part of where you are at the moment."

Where the Glazes are at this moment is in preparing for a new school year. Glaze confesses to a love for the classroom setting where he can reach the average student in a survey Bible

course or help prepare a religion major for a full-time Christian vocation. But he is also grateful for the opportunity to visit churches throughout the state.

"Mississippi Baptists have responded very positively to us and to our message. What we try to communicate when we go into a church is that the overseas endeavor of Baptists is vital, but that it is also a part of the total mission of the Church."

With the growth of Argentine nationals to lead the Baptist seminary and minister to the churches, the Glazes felt that they had completed a cycle in their lives and in returning to the States, would begin a new type of ministry. That one cycle is ending and another beginning is also illustrated in their family life.

On a recent morning, Glaze says he awoke early and began to pray for son Steve who spent the summer in Mexico along the Rio Grande sponsored by the McDowell Road Baptist Church, Jackson, and sons David and Tim were spending the week in Honduras, interpreting for a medical mission team. "As I prayed, I realized that the situation was, indeed, reversed: here we were in the States, thinking of them outside the country, when so often it had been we who were in Argentina and they who had been in the United States."

Adds Mrs. Glaze, "Though we have completed our cycle in Argentina, perhaps our children or other young people will continue to carry the mission message and begin a new cycle once again."



Jack Glaze, a career missionary to Argentina who has returned to chair the Division of Religion at Mississippi College and his wife Jean, spent part of a recent week talking about their mission experiences with GA's at Camp Garywa.

## A. A. Ward Retires After 48 Years In The Ministry

After more than 48 fruitful years in the gospel ministry in Baptist churches, A. A. Ward is retiring from the active ministry. He will still be available for pulpit supply and/or as interim pastor.

Ward is winding up his career in the ministry at the Madden Baptist Church. His first pastorate began May 1, 1932 with the Renfro Baptist Church in Leake County.

He has served churches in Leake, Neshoba, Attala, Wilkinson, and Claiborne Counties. His longest pasto-

rate was 12 years at Rocky Point Church, Leake County. His second longest was Midway Baptist Church in the same county.

He also served two terms on the Board of Trustees at Clarke College, one term on the Mississippi Baptist Convention Board, and one year as vice president of the Mississippi Baptist Convention.

He and Mrs. Ward live at Route 8, Carthage, Miss., three miles north of Edinburg.



# 'Church Plan' Amendment Receives Senate Approval

WASHINGTON (BP) — The U. S. Senate gave near-unanimous approval to pension legislation which will preserve the right of denominational employees and missionaries to continue participation in Southern Baptist Annuity Board retirement plans.

The legislation, S.1076, amending the Employee Retirement Income Security Act of 1974 (ERISA), was approved 85-1. It contains an amendment introduced in the Senate Finance Committee by Sen. Herman Talmadge, D-Ga., which clarifies definitions of church employees and church agencies affected by ERISA.

Without the clarification, virtually all Southern Baptist denominational workers outside local church minis-

tries would have been excluded from participation in SBC Annuity Board retirement programs by the Jan. 1, 1983 effective date.

Before being signed into law, the Senate ERISA amendments must be approved by the House of Representatives which passed its version, H. R. 3904, in May without including a church plan amendment.

The Talmadge Amendment was supported by the Annuity Board as well as the Church Alliance for Clarification of ERISA. The Alliance is chaired by Annuity Board President Darold H. Morgan and represents the interests of 27 Protestant, Catholic and Jewish groups.

"The Talmadge church plan ERISA

amendments clarify the law consistent with the First Amendment principles of separation of church and state," said Morgan. "These amendments will enable denominational workers serving in church missions and other ministries to continue to receive benefits from church retirement and welfare benefit plans."

The Talmadge Amendment definition of an employee of a church, convention or association of churches includes any "duly ordained, commissioned or licensed minister of a church in the exercise of his ministry, regardless of the source of his compensation," as well as all unordained employees of church agencies and institutions.

## Just For The Record



Seven adults and 19 young people from First Indian Baptist Church in Pascagoula participated in Indian Camp at Falls Creek Baptist Assembly in Oklahoma this summer. The camp included leadership training, church music, mission study courses, and Bible study, worship and fellowship. Urban Green, missionary to Africa and E. J. Barnes, were featured speakers. One guest was Mary Ann Thompson, a summer missionary from Mississippi. Cloyd Harjo, pastor of the Pascagoula church, led the first camp's sunrise service. Cloyd Jr., also of Pascagoula, closed the devotions. Harjo reported one youth, one college student, and one adult all surrendered their lives to mission service at the camp. A total of 98 churches, 38 tribes, and eight states were represented by the 1,343 in attendance this summer.

Vice Admiral James B. Stockdale, who just resigned from the presidency of The Citadel, commented on the value of a liberal (arts) education in Newsweek magazine: "A liberally educated person meets new ideas with curiosity and fascination. An illiberally educated person meets new ideas with fear."

The complete English vocabulary consists of about 500,000 words. Of course, a computer has determined that the 26 letters in the alphabet could be arranged to form as many as 620,290,000 words. The computers also have explained to me that the average adult knows between 35,000 and 70,000 of these English words. But old average Adult uses only 7,500 of them, even though he speaks about 18,000 words in a day... If all the words you spoke in a year were put on paper they would fill 66 books, each containing 800 pages. If you live to be 60 your bound words could easily stock a small-town library. — Bob Talbert.

You cannot teach a man anything; you can only help him to find it within himself. — Galileo

## Richmond Church Action Draws Protest Pickets

By Dan Martin

RICHMOND, Va. (BP) — Seven persons have launched a picket-carrying protest after the deacons of Grove Avenue Baptist Church asked them not to attend services at the church.

The seven—six women and a man—paraded near the church for two Sundays (Aug. 10 and 17) and a Wednesday (Aug. 13) carrying hand-lettered signs quoting Scripture and calling on the pastor to repent.

They have said they will continue their action.

Church leaders, however, have decided to take no immediate action. "We are hoping to let it burn itself out," said Bill Carter, associate pastor of the 2,000-member congregation.

The picketing followed a letter from B. Russell Robins, chairman of the church's deacon body, to Mrs. Muriel Patch, a former member who still attended the church. The letter, drafted with an attorney's advice, said the decision to take the action came "after much prayer and deliberation and after three years of frustration in trying to resolve the problem caused by your conduct before, during and after church services. While we respect your freedom to worship, when your actions interfere with the right of others to worship and fellowship, we feel the rights and needs of the entire congregation must prevail."

The letter warned Mrs. Patch and her followers—estimated at between six and 11 persons—they would be arrested for trespassing should they attempt to attend services or come onto church property.

Pastor Vander Warner said none of the group is a member of the congregation. Mrs. Patch, he said, joined the church about eight years ago on a profession of faith. Later, after becoming involved in the charismatic movement, she placed her membership elsewhere, he said.

Mrs. Patch, he added, attended

Grove Avenue church most Sunday nights and Wednesdays, however.

Warner, president of the Southern Baptist Convention Pastors' Conference in 1973, said he wrote Mrs. Patch "about six months ago," and, although he avoided asking her to leave the church, accused her of "unacceptable" behavior.

"... When your actions interfere with the right of others to worship and fellowship, we feel the rights and needs of the entire congregation must prevail."

"For at least several years, and probably longer, she had written letters to me, telling me of my 'errors.' They were letters of condemnation. Sometimes I would get a few; one week I got 10 letters. When my secretaries refused them, she began tapping them on my car," Warner said.

Warner added: "People tell me I have been too nice, that I let it go on too long, but I kept hoping the gospel would get through. Before God, I have no regret for having been open and for having tried to help."

The problem came to a head, he said, when disturbances began to occur in worship services. They took the form of the group muttering the sermon was untrue, leaving during services, noisily leafing through notes or the Bible during services and confrontation with staffers and other members.

Associate pastor Carter said: "I am pleased with the stand the men have taken. I think we have had enough harassment. I think the action is probably two years overdue."

Mrs. Patch was unavailable for comment to Baptist Press, but told Ed Briggs, religion editor of the Richmond Times-Dispatch, she had been ousted because the pastor fears

her group has identified error in his preaching.

According to Briggs, Mrs. Patch said she has been led by God to confront Warner with what she sees as error in his interpretation of the Scripture, and said she feels the pastor places too much emphasis on agape love of accepting others at face value without condemnation of sin.

Mrs. Patch told the newsman she and her group will "do what God tells us to do," and that means continued picketing. She added, according to Briggs, the only solution is for the church to ask them to return.

Deacon Robins noted the whole thing "is a strange situation. We lived with it as long as we could. Our action is final. Knowing the group as I do, I cannot see how we could invite them back unless there was a complete reversal of their approach."

Warner, who is a member of the SBC Committee on Boards, said: "I feel like I want to burst into tears. I feel nothing but pity for these people. I have had anger, but not now."

He added the second Sunday of the protest, with six persons carrying placards outside, 27 persons made public decisions, about half of which were first time professions of faith.

"God is continuing to bless us," he said. "We are continuing to pray for the group and for the church."

(Martin is BP News Editor)

## "Guerrilla Churches" Unite With Japan Baptist Convention

TOKYO, Japan — Two "guerrilla churches" are among the newest members of the Japan Baptist Convention.

Both the Hirano church of Osaka and the Meiji-Dai church in the western suburbs of Tokyo have developed in new areas without the stable base of land or buildings. This fact led Pastor Takashi Togawa to describe them as "guerrilla churches" when he moved their acceptance by the convention.

During initial development stages these mobile congregations met in members' homes or in rented public halls. Now the Hirano church rents space at a sewing school and the Meiji-Dai church rents a designer's shop.

"Although they appear to be rootless bodies, their foundation in Christ has bound them together with evangelistic purpose as they try to minister to the needs of their communities," said Lois Whaley, Southern Baptist missionary press representative.

Meanwhile, a conventional congregation, Nara Baptist Church, has de-

veloped under the leadership of Pastor Akizo Tanaka in the heart of Japan's ancient traditions. The Imperial City of Nara was Japan's capital during the seventh and eighth centuries and even today remains a symbol of the cultural and religious foundations of the nation.

"It's almost impossible to find land for sale in this tradition-bound area," Mrs. Whaley reported, "but God has

miraculously opened up a small lot near the center of the town and the church is prayerfully planning to buy and build there."

The addition of the three churches brings the convention total to 186. Sixty other mission congregations are working toward maturity as the convention seeks to reach a goal of 250 churches by 1989.

## 200 Stations Air Three Major Programs

FORT WORTH — Three of the eight major radio programs produced by the Radio and Television Commission now are heard weekly on more than 200 radio stations — a major milestone — and the fourth one has broken the 100 station mark.

"Streams In The Desert," "Black

Beat," and "Momentos de Meditacion" are now heard on more than 200 stations each. "At Home With The Bible," produced by the Radio and Television Commission for the Baptist Sunday School Board, is aired on more than 100 radio stations.

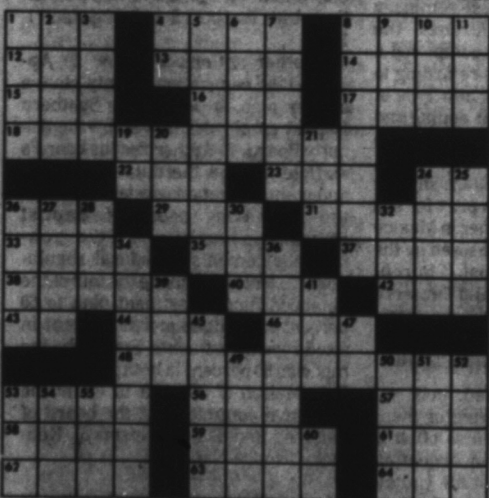
These are the newest of the Commission's stable of radio programs — a group designed to offer a Christian point of view on most major radio formats. Its older programs — "Powerline," "Country Crossroads," "MasterControl" and "The Baptist Hour" — have long since passed that milestone.

The formats of the newest programs use music as a springboard for religious comments and answers, offered from a Christian point of view, for some of the problems of today's world.

"Streams In The Desert" intersperses Christian poetry and inspirational thoughts between music for relaxation and reflection. "Black Beat" is geared to teenagers and young adults and is designed for stations programming primarily to black audiences. "Momentos de Meditacion," the only 15-minute program in the group, (the others are half-hour long) is one of the Commission's Spanish-language programs.

"At Home With The Bible" enables listeners to broaden their knowledge from Bible studies presented by the show's host, Frank Pollard. Pollard, who also is speaker on the Commission's "The Baptist Hour" program, is the new pastor of First Baptist Church, San Antonio.

Even women find it difficult to argue with a man who won't talk.



61 West Indian sorcery  
62 Ullula  
63 Next  
64 Ouled

DOWN

1 Gains (Rom. 16:23)  
2 Sirena  
3 Bartholomew (John 7:42)  
4 Newspaper item  
5 "Where is God —"  
(Job 35)  
6 Father of giants  
(Num. 13:33)  
7 Slower  
8 "money was in —"  
(Gen. 42)  
9 French friend  
10 Raced  
11 Printer's measure  
12 Chinese pagoda  
13 Title: abbr.  
14 Thing: Law  
15 Florence's river  
16 "fire devoureth both the —"  
(Ezek. 15:4)  
17 Without blessing  
(1 Pet. 1:19)  
18 Entrance  
19 Wif  
20 Snake  
21 Muttonbird  
22 They require a sign  
(1 Cor. 1:22; 2 words)  
23 "see God at —"  
(1 John 4)  
24 Exceedingly  
25 O.T. book: abbr.  
26 Given to the blind  
(Luke 7:21)  
27 Promised  
28 Altar builder (Gen. 8:20)  
29 Basil, for one  
30 Mantle  
31 Harried  
32 Hospital area: abbr.  
33 Exclamations  
34 Caddis Indian  
35 Statues: symbol

ACROSS

1 Kind of iron (1 Tim. 4:2)  
2 Son of Helen  
(1 Chron. 7:35)  
3 Cat chaser (Lev. 11:6)  
4 Bar: prefix  
(Heb. 10)  
5 Power: comb. form  
6 Caliph  
7 "They that — in tears"  
(Psa. 126)  
8 Paul  
9 "one sacrifice for —"  
(Heb. 10)  
10 Aquila and Priscilla  
(Acts 18:2-3)  
11 Charolins covered it  
(2 Chron. 5:8)  
12 Of age: abbr.  
13 "— of the Nazareth"  
(Num. 6:21)  
14 Egyptian north god  
15 "My friends — me"  
(Job 16)  
16 Malay law  
17 Brown knot  
18 "he is —" (Luke 6:35)  
19 "power, and —"  
(Eph. 1:21)  
20 Atlantic cape  
21 Buzzards: Hawaiian  
22 English noblemen: abbr.  
23 Asters  
24 Sweet potato  
25 "and — with Christ"  
(Rom. 8)  
26 Consider worthwhile  
27 Non-Jew: var.  
28 Gem cutting cup  
29 Ruminant  
30 Overseas: slang

CRYPTOVERSE

JMAX AIP XIDY RIMUIYWNPHJM

VI NW HP VIRICIPS PSI ZIWTIA

JO RSYHWP

Today's Cryptoverse clue: V equals E

Answers on page 7

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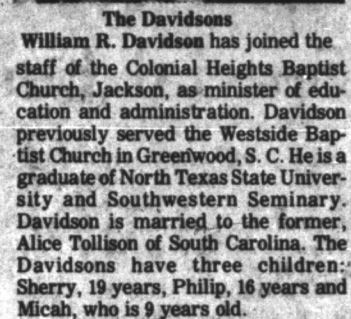
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## Staff Changes



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Former youth choir members of 38th Avenue Church, Hattiesburg were invited to have a reunion on Saturday night Aug. 9, for rehearsal and supper, and to sing as the service choir two of their favorite numbers on Sunday, Aug. 10. This "Tell-It-Like-It-Was" Choir was a big success, reported Jimmy McCaleb, minister of music and growth. Pictured are some of those that came. "We plan to do this again in the years to come," added McCaleb. The group shared pictures of children, former youth choir mission trips, etc.

**Life is like a radio comedy; it doesn't always follow the script.**

**Raleigh, N. C. (EP via RNS)** — U.S. District Court Judge Franklin Dupree says he will conduct a hearing "before the end of the year" on a complaint by a North Carolina prisoner who wants to be able to keep items for the practice of voodoo in his cell. The prisoner claims not being able to keep the items in his cell is an infringement on his religion.





143 Go To Junior Camp

Parkway Church, Natchez, recently held its seventh annual Junior Camp at Lake Tlak-O'Khata, Louisville. The four-day camp was for elementary age children; 143 children and

counselors participated. The program included Bible study, worship, music and varied recreational activities.

## Bible Society Establishes Special Fund For Blind

NEW YORK—The American Bible Society—the nation's leading non-profit supplier of Scriptures—has established a special fund to provide Scriptures for the blind and visually handicapped.

The fund will be called the "Helen Keller Centennial Fund," in honor of the most famous and accomplished blind woman in history and her long time association with the ABS.

Contributors to the fund will be listed in a special volume placed alongside of Helen Keller's own Braille Bible, which is now on permanent display in the library of Bible House, the New York headquarters of the American Bible Society.

Born on June 27, 1880, Helen Keller lost her sight and hearing following the onset of an unknown disease when she was 18 months old. It first appeared that she would spend her life in frustrated obscurity, until her parents arranged for her to have a special tutor.

The tutor, Anne Sullivan, broke through the child's dark and silent world and discovered a remarkably intelligent young girl with a burning desire to learn and communicate.

Miss Sullivan, called "Teacher" by Miss Keller, was her mentor and constant companion until she died in 1936. Under her tutelage, Miss Keller learned to read and study, eventually graduating from Radcliffe College with honors in 1904.

Miss Keller's association with the American Bible Society began in 1921 when ABS furnished her with a Bible in the New York Point System, a raised-dot method of reading for the blind that was a precursor to the Braille System.

This began a life-long relationship between Miss Keller and the American Bible Society. She spoke before ABS

staff members several times throughout her life and often expressed her warm appreciation for the Bible Society's service to the blind.

The American Bible Society is a pioneer in providing Scriptures for the blind with service dating back to the early 19th century.

Today, the Bible Society produces Scriptures in Braille, in large print for the partially sighted, and on cassettes and records for those unable to read Braille.

The Helen Keller Centennial Fund will be used to offset the high costs of producing these Scriptures. A single book of the Braille Bible, for instance,

costs over \$13.00 to produce. The complete Bible, in 10 volumes of Braille, costs over \$235.00.

All American Bible Society Scriptures are sold at or below full cost. Since 1816, the American Bible Society has translated, produced, and distributed the Holy Scriptures without profit, and without doctrinal note or comment.

For more information on the Helen Keller Centennial Fund and how you can help provide Scriptures for the blind and visually handicapped, write the American Bible Society, 1865 Broadway, New York, NY 10023.



Acteens Teach VBS At Park

Acteens of First Baptist Church, Winona went to Grenada Lake for a camp-out. While they were there they did Backyard Bible Club Saturday morning for children who were camping. Those going were, Linda Helface, Donette Blaine, Tammie Jones, Tracey Dunahoo, Tish Ferguson and Regina Randle. Acteen leaders were, Mrs. Gloria Sims, Mrs. Linda Tharpe and Mrs. Joe Hardin.

## Life and Work Lesson "Growing In Grace"

By Bobby Perry, Pastor,  
First, Moss Point  
II Peter 1:1-11

Who wrote this second epistle that bears Peter's name? The answer to that question may seem to be a very simple one because the author of this work identifies himself in the very first verse of the book. That kind of argument does not prove very convincing to many students of the New Testament. The majority of scholars who write about the authorship of II Peter deny the Petrine authorship. The claim is frequently made that the book was written by someone who simply added Peter's name to the book in order to gain acceptance for it. However, to one who accepts at face value the testimony of Scripture the words of 1:1 must be received genuinely. Furthermore, 3:1 indicates that this book is the second work from the author's pen. It has generally been believed by conservative students of the Word to be a reference to I Peter.

The major emphasis of each book may provide a key to the understanding of each of the letters. The first letter was written to describe the attacks which were coming against believers from within the church and the ultimate judgment of the perverters of the truth. The second work warns about attacks from within the church and the ultimate judgment of the perverters of the truth.

Peter mentions in chapter 2 the false teachers who were endangering the flock. The best way to prepare people to meet the enemy is to remind them of the foundation on which their life is built. The foundation here is salvation. Next the apostle exhorts them to build in a proper way upon that solid base. Such building is described as growing in grace.

### I. Introduction (1:1-3).

To begin, Peter followed his pattern as seen in the first epistle. However, in I Peter the author used only the name "Peter"; here he used his full name "Simon Peter." Also he preceded his official title "apostle" with "servant" (verse 1). The order here is significant. Peter was first a "slave" and then an "apostle." He wrote with the authority of an apostle but in the humble disposition of a slave. In relation to Jesus Christ, he was "a servant and an apostle." It is in this order also that he related himself to his readers.

Having signed the epistle, Peter addressed it. It was to those who with

Peter and all the apostles had obtained a "like precious faith." The humblest and most recent believer had the same faith and justified standing before God as had the apostles. Each had the same honor and value before God.

The reason for this is that all Christians have received the same "righteousness," not achieved through merit but received by grace through faith. The word rendered "righteousness" does not mean that we are morally righteous or perfect, but that in Christ God chooses to regard us as such.

In the first epistle Peter prayed that grace and peace might be multiplied to his readers. But here he added that it might be in the "knowledge of God, and of Jesus our Lord." Peter distinguished between the respective roles of Father and Son.

### II. Growth In Knowledge (1:3-4).

That those who have been born again need to grow in their Christian experience is a self-evident fact. Failure at this point is tragic.

The power of God has provided all that is necessary to live life to its fullest and also to give spiritual matters their proper place (verse 3). Some have the strange idea that Christianity limits life. On the contrary only the believer can live life completely, because the whole realm of spiritual realities is open to him along with everything that God has provided in the physical realm. Once again knowledge is mentioned because it is the medium through which life can really be enjoyed. It is imperative to know the Lord. As we come to a greater personal knowledge of who He is and what He expects of His children, life will become more and more enjoyable since we are doing the will of our Heavenly Father who certainly knows what is best for each one of us.

The believer's salvation is all of God, for He is the one who effectively called us by His glory and virtue. "Virtue" may actually mean "mighty power." By His glorious and mighty power God has called us, given us a knowledge of Christ, and bestowed upon us wonderful promises. By means of His divine power He is working in believers in such a way as to produce new attitudes, appetites, attitudes, and actions—that is a new nature (verse 4). By His power He is delivering us from the corruption that rises in our old sin nature.

### III. Growth In Character (1:5-7).

"Now for this reason" is a possible

translation for the opening words of verse 5. Because salvation is yours, something is expected of you.

The expectation is that they will be fully equipped with the seven graces mentioned in verses 5-7. These are to be based upon faith which is no doubt a reference to the faith in verse 1 or regeneration (verse 3).

Each one of these seven items can be mentioned only briefly. "Virtue" in this context probably means "courage." Courage is needed not only because of the attack of the enemy but also because of his attractions. As courage is exercised, knowledge will grow. As knowledge is exercised, temperance will be increased. "Temperance" refers to self-control—the ability to get a grip on one's self. As temperance is exercised, patience will be evident. As patience is experienced, godliness will be characterized by the saint. Godliness is seen in the one who correctly worships God and gives Him His proper place. As godliness is exercised, brotherly kindness will be manifested. A right attitude toward God can't help affecting one's attitude toward other people. As brotherly love is exercised, love—in the widest sense of that term—will ensue in a fruitful life.

A serious matter is introduced in this section. If these characteristics are not evident in a person's life, his sight is imperfect, and he has forgotten what happened to him when he was saved. These last words in verse 9 indicate that the person here is a believer, but, to use Paul's word, he is a carnal Christian (1 Cor. 3:1-3). The warning goes a step further in verse 10. Peter says, in essence, if your life doesn't show these signs, you had better be sure you have actually taken Christ as your Savior. Peter does not say that a person's election may not be sure from God's perspective. If one is a Christian, he is elect. All the apostle is saying to those who are described in verse 9 is that they had better take stock of their lives. They had better be certain that what they have is not just the natural response of human effort but a supernatural change by the power of God in their mind, affections, and wills.

A real Christian can never ultimately and finally fall or stumble or fall to evidence some of these qualities because the Holy Spirit is producing them in him, and they are the proof of his election.

## Homecomings

West Drew Church, Drew, Sunflower County, will have homecoming day on Sunday, Sept. 28. Sunday School will begin at 10 a.m. and morning worship at 11. Dinner on the church grounds will be followed by singing in the afternoon. Harold Mosley is the pastor.

New Prospect Church, Brookhaven, will have homecoming day on Sunday, Sept. 14. James Watts of Morton, former pastor at New Prospect, will preach. Jerry Smith of Vicksburg, former minister of music at New Prospect, will lead the singing. Estus Mason is the interim pastor and Terry Walker is the church music director. Activities will begin at 10 a.m. with Sunday School. Morning worship service will begin at 11. Dinner will be served on the grounds. An afternoon song service will start at 1:30.

Friendship East Church, Tallahatchie Association, will observe homecoming on Sept. 14. The event will also mark the 120th birthday of the church. J. G. Thomas, pastor, will bring the morning message, after which dinner will be served on the grounds. In the afternoon the Deep South Quartet from Savannah, Tenn., will sing.

Homecoming will celebrate the 82nd birthday of Sylvarena Church, Wesson, on Sept. 14. Former pastor J. D. Walker of Saltillo will preach. D. C. Greer of McComb will be guest musician.

The church will serve dinner on the grounds. Then a service of fellowship, fun, song, and recognition will complete the day's activities.

Jim Jackson is Homecoming Committee chairman. Matt Buckles is pastor.

Emmanuel Church, Greenville, will have homecoming Sept. 21 with former pastor, Hugh A. Martin preaching at the morning service. Dinner on the grounds will be followed by a music program in the afternoon led by Tim Edwards and the Crusaders. A. Harrison Weger is pastor.

## Revival Results

Emmanuel Church, Greenville: Aug. 17-22; church-led revival; A. Harrison Weger, pastor, preaching; John Evans, leading music; four professions of faith; one addition by letter.

The best way to double your money is to fold it up and put it in your pocket-book.

If there's anything small, or shallow, or ugly about a person, giving him a little authority will bring it out.

## Devotional Are We Responsible?

By William M. Waddle, Pastor,  
Emmanuel, Grenada

It seems that we live in a very undisciplined time. We look at young people as a rebellious lot; and so many are. We see the force who want more pay for less work, shorter hours, more freedom. Our political leaders exemplify the undisciplined line of our ways. National and religious loyalty is gradually fading from our way of life. As we look into the history of other nations and study their descent into destruction, we can see ourselves following similar trends of descent. Should we just try to get by in this life, or are we called upon of God to do more than the ordinary?

Jesus says in Matthew 5:41: "Whosoever shall compel thee to go a mile, go with him two." God expects his children to do more than the ordinary. How else can the lost see that we are different? Jesus laid the foundation too; and for a safe, victorious journey, and has called upon us to build upon that

Waddle foundation.

## The Bridge Builder

An old man, going a lone highway,  
Came at the evening, cold and gray,  
To a chasm, vast and deep and wide,  
Through which was flowing a sullen tide.  
The old man crossed in the twilight dim;  
The sullen stream had no fears for him;  
But he turned when safe on the other side  
And built a bridge to span the tide.

"Old man," said fellow pilgrim near,  
"You are wasting strength with building here;  
Your journey will end with the ending day;  
You never again must pass this way;  
You have crossed the chasm, deep and wide  
Why build you the bridge at eventide?"

The builder lifted his grey old head;  
"Good friend, in the path I have come,  
he said, "There followeth after me today,  
A youth whose feet must pass this way.  
The chasm that has been naught to me  
To that fair-haired youth may a pitfall be,  
He too, must cross in the twilight dim,  
Good friend, I am building the bridge for him."

## Family Needs A Budget

How much can you spend for food each month? What are your fixed and flexible expenses? Do you get to the end of the month not knowing where the salary has gone? "If this month doesn't end on the 20th, then I'm in trouble," was the lament of one hard-pressed laborer.

The family budget should be tailored to family income, expenses, growth, and needs. Excellent books are available on family budgeting. The County Agent and Home Demonstration agent in many places have a wealth of money-saving ideas. Your local library will be valuable as a resource. Money management information is available from the Stewardship Department of the Mississippi Baptist Convention.

The Christian family has a special obligation to organize finances so

Christ and his church will be honored. This can be a happy experience for the Christian family. Each member can be drawn into the discussion of finances, stewardship and the church's ministries. — W. Guy Henderson, Consultant, Stewardship.

## Off the Record

On a cold morning in January a snail started to climb up the trunk of a cherry tree. As he inched his way painfully upwards, a beetle stuck his head out of a nearby crack and jeered, "Hey, buddy, you're wasting your time. There ain't any cherries up there."

The snail barely paused as he replied, "There will be when I get there."

## Uniform Lesson God's Covenant And Abraham

By Jack Glaze, chairman,  
Division of Religion,  
Mississippi College  
Genesis 12:1-7; 17:1-21;

### Lesson Background

Genesis 1-11 deals with the origin and development of the nations. After the great Flood and the covenant with Noah, life returned to the meaningless cycle of being born and dying. The process of moral and spiritual decline continued. Even Noah revealed the sinful nature of mankind by his failure (Gen. 9:18-27). In the tower of Babel incident (Gen. 11:1-9), man in his pride sought to make a name for himself (v. 4) and rival the glory of God. Man was created to glorify God and not himself! God's judgment on sin had not produced the desired results; the memory of the Flood faded into the dim past and mankind's sinfulness continued unabated.

Genesis 12-50 presents a new direction in God's redemptive purpose; this section, the second part of the book, concentrates on Abraham and his descendants. The new particular interest does not indicate God's lack of concern for all mankind or the totality of His creation. To the contrary, the call of Abraham was effected so that all the nations of the earth might be blessed (Gen. 12:4, 22:18).

Prophetic voices understood this redemptive purpose for Israel's call as a nation (cf. Ex. 19:4-6; Isa. 42:6); however, the covenant with Abraham was not fulfilled until the coming of Jesus Christ (Gal. 3:14). However, both of the covenants studied so far (Noah and Abraham) look forward to the realization of God's plan for mankind. The lesson today is the next step in the fulfillment of the promise given in 3:15.

### I. The New Beginning

Genesis 11:27-31 deals with Abraham's father and birthplace. The family genealogy goes back to Shem (cf. Gen. 11:10 ff). From Ur, southern Mesopotamia, the family migrated to Haran and settled there. They were on the way to Canaan (11:3); however, it seems that Terah, the father of Abraham, was not ready to make the complete break with his life style. The cultural pattern of Haran was similar to that of Ur; both were centers of moon worship. Also, Semitic influences were strongly entrenched in both locations. The call to go to Canaan implied a total break with the past. There would be a new life style (semi-nomadic) and a new venture of faith.

1. The call of Abram (12:1). Genesis implies that the call came while Abram was in Haran. In the New Testament Stephen said that it came while he was in Ur (Acts 7:2). Apparently the call originally came in Ur, and was repeated in Haran following the death of his father. Abram was now 75 years old, and was called again to make his total break with the past.

2. The promises of God (12:2-3a). The Bible consistently related election (call), promise, covenant, and instruction (law). The promises here deal with land, posterity, and material blessings. From Abram would come a great nation (Hebrew people). Material prosperity and a great name would also be his (Jewish, Moslem, and Christian faiths look back to Abram as a spiritual forefather.) Blessings were promised for those who recognized Abram's role in God's redemptive purposes, and curses for those who rejected him.

3. The purpose of Abram's call (12:3b). Abram was to be an instrument, or agent of God's redemptive love. He was to be a blessing to all nations. The universal concern of God, and true Israel, is clearly expressed. The first (1-11) and second sections (12-50) of Genesis are tied together: God selects a man of faith (a particular) to save all men (the universal).

### 4. The obedient response (12:4a).

Simply and without objection Abram obeys. Literally the text says that "he set out"; it was an act of silent obedience that changed the course of world history. When one considers the importance of ancestral ties in the patriarchal period, such a faith that would blindly obey is even more remarkable. There is little wonder that later writers extolled his faith!

### II. The Covenant Established

Genesis 15 and 17 deal with the establishment of the covenant with Abraham. The first emphasizes Abraham's faith; the second places emphasis on his faithfulness. Covenants between persons were ratified in binding ceremonies (cf. Gen. 15:7-18). The events indicated in chapter 17 were a reaffirmation of the previously established agreement.

### 1. The divine initiative (vv. 1-2).

Once again God takes the initiative. Twenty-four years after leaving Haran, and still without an heir, the faith and hopes of Abraham were being tested. God appeared again and declared himself to be the "Almighty"

One. Although the exact meaning of the term is obscure, the emphasis is placed on the infinite capability of God to perform that which He promises. The covenant promises also require covenant responsibility: Abram is commanded to "Walk before me, and be thou perfect" (v. 1c). Not all of Abram's conduct had been as commendable as his faith (cf. Gen. 12:10-20). The word "perfect" does not imply moral perfection. It can best be understood by the word "blameless" or "mature." It carries that idea of "completeness."

2. The name changed (vv. 3-5). In chapter 15 there is an elaborate ceremony that accompanies the ratification of the covenant. Here the execution of the covenant is through the divine word. Abram's reverence indicated by falling on his face (v. 3) signifies his acceptance of the covenant. In view of his acceptance, the name Abram (probably "exalted father") is changed to Abraham (probably "father of a multitude"). Again, the exact meaning of the names is uncertain. Some commentators see "Abraham" as a lengthened form of Abram; however, the important thing is that a new name was given. A new age was dawning: God was establishing a new people with Abraham as their father.

3. The covenant promises (vv. 6-8). In addition to the new name, another new element is introduced in the promises. The covenant agreement is extended to include Abraham's descendants (v. 7). The promises include, as previously, posterity, a name, and land. The covenant is to be an everlasting one; however, the history of Israel is one of broken covenant and renewal (cf. Joshua 24:25; Jer. 31:31-34; Heb. 8:6; 13:20). In contrast, God was always faithful to His side of the covenant agreement. In the "new covenant," in Jesus, the victory over sin and rebellion was finally won.

Abraham demonstrated a great faith when in simple obedience he ventured forth at the word of God. His response also involved responsibility. On the other hand, God demonstrated His faith in man when He called Abraham to be His instrument of salvation.

God's decision involved risk, as did Abraham's. Risk and responsibility are ingredients of covenant. Faith forms its foundation stone: man's faith in God for salvation, and God's faith in man's ability to be faithful.